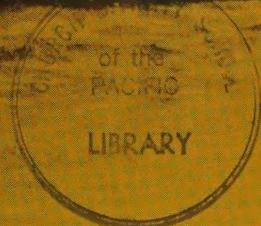


SUMMER READING ISSUE

THE Episcopalian

JUNE, 1966



JIILES · ROBINSON · CAMUS · BARKER

The Holy Spirit Our Helper

As Presidents of the World Council of Churches it is our privilege once again to declare the message of Pentecost and especially to echo its note of assurance that God is with us as an ever-present helper. We would catch again the meaning which lies behind the old translation of "Comforter." The Holy Spirit has come, still comes, and will come to our aid and our rescue.

We call to your remembrance what our Lord said as He anticipated God's gift of the Holy Spirit. In the darkened world of His day when the shadows were lengthening over His own life He said to His disciples: "but the Comforter, whom the Father will send in My name, he will teach you all things and bring to your remembrance all that I have said to you" (John 14:26). Pentecost confirms the historical reality of our faith. Whatever men may do or may not do they cannot alter the fact that our world was the scene of God's great redeeming acts, and that in a human life He manifested the fullness of His grace and glory.

Having come into our world and our life, God has never forsaken them. In our common life, witness, and activity, God, through the continuing presence and activity of His Holy Spirit, is our helper. When we reflect on our common calling to work for the unity of the Church and of all mankind, for social, economic justice and for the peace of

the world, and when we size up the magnitude of the tasks we thus confront, we become aware of our inadequacy. It is in such a moment that the message of Pentecost sounds in our ears with relevance and clarity. We did not choose these tasks, we were chosen for them. The reason why we are engaged in them at all is because God called us by the Holy Spirit to attempt them and by that same Spirit evoked the response of obedience in us. The Spirit is ever helping our infirmities, making His strength perfect in our weakness. Pentecost with its message of the Holy Spirit, the Helper, sounds for us here and now, and even in the darkest hour a great "Sursum Corda," "Lift up your Hearts."

Pentecost is not only an assurance about the past and the present, but also about the future; "When the spirit of truth comes . . . he will declare to you the things that are to come" (John 16:13). The truth about the future, the future of our world, of each one of us, is in the mind of the Spirit. Power to possess the future in the name of Jesus, the Christ, this is the gift of the same Spirit and of Him alone.

We pray that through the message of Pentecost that God is our Helper, Churches and Christian people everywhere may be given new heart and confidence and find in Him the source of the only lasting hope. ▶



PENTECOST 1966 MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

- Honorary president: **J. H. Oldham** —St. Leonards-on-Sea, U.K.
Archbishop Iakovos —New York
Sir Francis Ibiam —Enugu, Nigeria
The Archbishop of Canterbury —London
Dr. Martin Niemoeller —Wiesbaden, Germany
Charles Parlin —New York
Principal David G. Moses —Nagpur, India

LETTERS

ACHERS' TEACHER

... friend . . . sent me a copy of [RE] EPISCOPALIAN . . . as I was reading through it a teacher . . . came in I looked at it and said how wonderful if [each teacher] could have a copy teach [with] . . . and to keep . . . in touch with the worldwide Church. I certainly agree, and I am wondering if any of your readers could spare six copies each month to send to me (or even current subscriptions). I would gladly supply names and addresses on request.

Basutoland is an island . . . which is one reason for the intense loneliness of the teachers and [their] feeling of isolation. Also all of them are at schools . . . in the mountains . . . the only practical way of getting to them is horseback. This we [two of us] can only do about once every six to eight weeks as we have some thirty-one congregations. . . . Most of the teachers are acting as catechists as well, and so they are very much in the front line in school and village evangelism and . . . need the help and encouragement that THE EPISCOPALIAN could bring each month. . . .

THE REV. W. M. PAYNE
*The Rectory, Box 17
Qacha's Nek, Basutoland*

'SIEU POIROT, HELP!

We feel like the dog on the February cover looks!

We entered a subscription in July, 1965, and were delighted when the first copy, the October issue, arrived and then, after a long delay, the February issue arrived.

. . . the reason could be that other hawks have swooped on [the missing issues] as they have arrived and my department . . . [was] deprived of its copies. . . .

I have no doubt that all this is good evidence of the popularity in these parts of your excellent magazine.

JOHN G. DENTON
*Church Information Office
Sydney, Australia*

CONTINUING THE DIALOGUE

read with interest your Special News dialogue in the April, 1966, issue concerning the war in Vietnam. . . .

Bishop Crittenden contends that the view of the Vietnamese situation from the points of view of politics and history

is too narrow and that the proper perspectives are the "wider" ones of world law and world government.

World law does not at present exist in practice. World government is far, far away. . . . but the war is being fought today . . . with world freedom at stake. . . . The masters of Red China do not subscribe . . . to any world order save the one which they are attempting to impose. . . .

Bishop Crittenden wishes to show that there is a better way to act in Vietnam. How? If the answer is General Gavin's plan, then the Bishop shows a profound lack of insight into the history of the French struggle against the Viet Minh, the motivations and avowed ends of the people we are fighting, and the many lessons of history. . . .

General Gavin's plan is a blueprint for surrender, and even he has disavowed it.

Negotiation in this situation is another poor joke. . . . Ho Chi Minh does not want peace. . . . What he wants is all of Vietnam under Communist rule. . . .

If we are to force China to back down, it must be now, when China has no delivery system for her weapons. If we do not, we shall be forced by little war after little war back to our own doorstep where we shall have the choice of surrender or nuclear exchange and no other.

Is it not the way of Christianity to defend right against wrong and to protect those who cannot protect themselves? . . .

That war is terrible is axiomatic. That war should be abolished is basic Christian teaching. We can either abolish war by perseverance and strength and working toward the day when no nation need fear her neighbor, or we can give up all to Communism now. The former is the hard, the tortuous, the dangerous road, but it is the road that leads us to freedom and justice on earth. The latter road is much easier, but at what cost?

LT. WILLIAM E. MCKINNEY, U.S.N.
Apra, Guam

MORE ON UNITY

Regarding the letters in the April issue of THE EPISCOPALIAN, I feel obliged to speak.

First, as a lifelong Episcopalian and a priest, I resent . . . the trend in our

Communion toward what I believe (in spite of shallow promises to the contrary) to be a less than Catholic approach toward the union of the Churches. I am not unaware of the agreement which issues from the COCU [Consultation on Church Union] meetings, but I am convinced that as long as they remain on the top level, and make little or no impression upon the parish clergy and members of the consulting Churches, we are wasting a lot of valuable time. Why haven't we started discussions with the Old Catholics, Polish National Catholics, Philippine Independent Catholics, and Swedish Lutherans if we are really concerned about Church Union?

Is it because we feel that we have these Churches wrapped up that we go off in another direction seeking union with people who still resent and suspect anything that is Catholic? My congratulations to Messrs. Hunt and Hook [*Letters, April, 1966*] for expressing . . . the way I have been feeling concerning our role in COCU.

THE REV. THOMAS RUSSELL
Flandreau, S. Dak.

NO UNCERTAIN VOICE

I was appalled to read in THE EPISCOPALIAN [*Worldscene, April, 1966*] that the Executive Council of the Church had actually passed a resolution deplored "the unlawful action of the Mississippi Negro group" because of their live-in at Greenville, Mississippi. True, the Council also deplored the withholding of Federal, state, and local funds to the poor. But the cases are not comparable. The local authorities had unlawfully withheld needed moneys from the poor and thus had forced the Negroes to act.

Do the members of the Council know what it means to be without food? To see their children going hungry? Do they not realize that the sit-in was in fact a modern parable dramatizing the need of those who are poor and hungry? Have they forgotten that our Lord fed the 5,000? He did not send them empty away. He still speaks in this twentieth century, Woe unto you, scribes and Pharisees, hypocrites. . . .

The Church can no longer close her eyes and ears to the plain teaching of our Lord. She must speak with no uncertain voice.

EDITH M. FLEMING
Oak Park, Ill.

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This month marks the third annual appearance of our Summer Reading Issue. Now that this special supplement seems to be a tradition, we expect it is time to figure out what Summer Reading

Summer topics apparently are limited to cooling thoughts, else would be confined to subjects like Life in Antarctica. If, like summer men, summer reading connotes lightfare only, we would not have the merit to offer the rich challenge writers such as Camus, Kazantzakis, Niles, and Robinson. All things considered, it occurs to us that summer is not the key word; *reading* is. But there are any other season which so surely brings the opportunity to sit at the beach or under a tree with a lemonade and something good to read?

"No one in the 1930's could have foreseen the theological situation of the 1960's," says Dr. W. A. Visser 't Hooft in his illuminating article on page 6. "THE CHURCH: THE SHAPE OF THINGS TO COME," this distinguished ecumenical leader forecasts some future directions for the Christian cause in the next decade. The article is adapted from an address by Dr. Visser 't Hooft to the annual meeting of the U.S. Conference for the World Council of Churches on April 21 at Buck Hill Falls, Pa.

On page 10, "UNITY: DECISIONS AT DALLAS" is a from-the-scene report of ecumenical endeavor in the United States: the Consultation on Church Union (COCU). Associate Editor Edward T. Dell, Jr., a veteran observer of COCU's progress during that organization's short but significant history, traveled to Texas to cover this important session.

in the next issue

- C. S. Lewis Letters
- A College Girl's Summer
- Mission to Missilemen
- An Open Letter to Episcopalians on Unity

continuing

FORTH and**The Spirit of Missions**

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CONTENTS**2 The Holy Spirit Our Helper**

1966 Pentecost Message
from the Presidents of the World Council of Churches

6 The Church: The Shape of Things to Come

by Willem A. Visser 't Hooft

A great Christian looks at today and tomorrow

10 Unity: Decisions at Dallas

An on-the-scene report

12 United Thank Offering: Special Grants for 1966

From Panama to Honolulu

15 Summer Reading Section

Trip around the world in words

61 A Hinge for the Day

by Mary Morrison

COLUMNS AND COMMENTS

- 3 Letters**
- 4 For Your Information**
- 40 Books**
- 43 Worldscene**
- 54 Mosaic**
- 56 Have and Have Not**
- 56 The Episcopats**
- 57 Educational Directory**
- 59 Calendar and Radio-TV**
- 60 Calendar of Prayer**
- 61 Meditation**
- 62 Know Your Diocese**

THE CHURCH: th

ONE LEARNS in the ecumenical movement that the future does not belong to us. The ecumenical movement is a pilgrimage undertaken in faith.

Developments which the early generation of ecumenical workers expected did not come to pass. Developments which they did not expect (e.g., with regard to the Churches of Russia and to the Roman Catholic Church) have taken place. No one in the 1930's could have foreseen the theological situation of the 1960's.

Thus, the best I can do to express my hopes for the future will be in the form of questions, rather than of answers.

The Church as the exemplary responsible society

We seek to convince the world that it should live as a responsible society; that is, as a body in which all feel responsible for each other. But do we as members of the Church of Christ show the world what a responsible society is like? We do to some extent. The Churches know much better than before that they belong to one family of God; they cooperate and are in conversation with each other. At the same time the great majority of church members are still thinking in preecumenical terms. Their ecclesiology is: *my congregation's raison d'être* is to meet *my* religious needs.

Nothing less than a Copernican revolution is necessary to change this egocentric ecclesiology into a true understanding of the Church as the Church of God with Christ as the center of its solar system and with each congregation's *raison d'être* to be a part of the total family of God. There can be no deep solidarity, no sense of responsibility for the whole body of Christians, until through preaching and teaching, that revolution has taken place.

Not self-affirmation, but self-examination

It is inevitable that at a time of intensive encounter between the Churches, they tend to reflect anew about their own specific heritage and seek to define what is the specific truth which they must maintain and defend in the great dialogue. But the great question is: is the purpose of this reflection self-affirmation? In that case the ecumenical movement will soon have lost all dynamism. Or is it self-examination in the light of the questions and challenges which each Church has to answer in the ecumenical give and take? In that case the movement can lead to a true renewal and to a new wholeness of the Churches.

The real test of maturity is whether Churches are willing to receive spiritual gifts from other Churches.

One of the world's great Christians, after forty years of leadership, looks at the state of Christendom in his final months as general secretary of the World Council of Churches.

If, as we believe, it is the Holy Spirit which gathers and constantly renews the people of God, and if the Spirit gives gifts to the members for the common good of the whole body, here is a case where we can say: It is more blessed to receive than to give.

Unity, but not without freedom

When Söderblom, the early ecumenical pioneer, wrote in 1890 at the Student Conference at Northfield in his diary the prayer that God would use him for the cause of unity, he scribbled in as a second thought the word "free." Free unity—that is what the Churches in the World Council of Churches are seeking together. No member Church intends now or later to give up its spiritual independence in favor of a centralized church government.

Unfortunately, we have not yet succeeded in convincing our church members that unity and freedom are not mutually exclusive. We must make a determined effort to show that the unity we have in mind is the unity of *koinonia*, of unrestricted communion and fellowship rather than institutional unification. We should teach and preach that unity which was enjoyed by the early Church and in which diversity of form went together with unity in the essentials of faith and in the sacramental life.

Ecumenical relations between the generations

I do not believe that there has been any other period in the history of the ecumenical movement when the danger of estrangement between the generations has been as great as it is today. This is, of course, part of the wide problem of our time: the tension between a young generation which takes nothing for granted, which does not trust any established values or institutions, and an older generation which seeks to defend, often without

shape of things to come

BY WILLEM A. VISSER 'T HOOFT

conviction or good reasons, these values and institutions.

This is a real test for the reality of the ecumenical movement. Are we ready for the ecumenical dialogue between the generations? Are we ready to listen to the younger generation's often irritating questions? Are we ready to distinguish between that which must be decided because it belongs to the essence of Christian faith, and that which belongs only to the established *status quo*? Are we ready to demonstrate that the ecumenical movement means business and that the institutional life of our Churches is meant to serve, and not to dominate or freeze, the work of the Holy Spirit?

Cross-fertilization between East and West

One of the greatest achievements of recent years has been that practically all Eastern Orthodox Churches have joined the World Council of Churches. The first stage of this new encounter between East and West, after the long centuries of separation, has now been completed. Church leaders from East and West have learned to trust each other and to collaborate. We have recognized each other as Christians. But we must now enter the second stage. That is the stage of intensive concern to receive from each other the differing spiritual gifts given to each in the course of our history. Western Christianity needs badly that Easter joy, that pervading awareness of the victory once achieved for which is the secret of the faithfulness of the Eastern Churches. Eastern Christianity needs that sense of the prophetic ministry of the Church in the world which characterized the Western Churches in the crucial moments of their history. Both need to enter into a frank discussion to discover how much the differences between them are due to different modes of thought developed during the centuries of separation and how much these differences are matters of substance.

Relations with Rome: learning to preexist

The remarkable acceleration which has taken place in the relations between the Roman Catholic Church and the other Churches and the unexpected ecumenical opportunities which have thus presented themselves must not make us forget that this represents a *new* development. On both sides we are in the situation of exploring unexplored territories with all the uncertainties involved in such a situation. We should therefore refrain from optimistic or pessimistic prophecies and concentrate on the first important step.

That step is surely to overcome the centuries-old ster-

ile opposition and to arrive not merely at a neutral coexistence, but a positive preexistence accepting responsibility for the spiritual influence which we exert upon each other, and cooperating except when differences of conviction compel us to act separately. Such preexistence does not preclude extreme frankness in the dialogue about matters of faith and church order. On the contrary, we often help each other best by not being too polite and giving our honest reactions. But it does exclude controversy for controversy's sake, systematic competition, or mere indifference. If our generation can work out that form of preexistence, it will have performed a historic task.

Taking the concerns of conservative Evangelicals seriously

The new interest in the dialogue with Rome must not lead us to neglect a task which for many Churches is an even more immediate one; namely, to build a bridge of understanding between those committed to the ecumenical movement and those (both in and outside our Churches) with conservative evangelical convictions who consider the ecumenical movement as a dangerous development threatening the integrity and purity of the evangelical faith. In this case also, our first task is to listen.

We will meet on the one hand grave misunderstandings of the true motives and intentions of the World Council; these must be patiently cleared up. We will meet with certain theological and especially ecclesiological presuppositions (e.g., concerning spiritual unity as invisible unity, and the lordship of Christ in all realms of life and of society) to which we can give answers on Biblical grounds. We will meet with concerns about the centrality of the Scriptures, about personal evangelism, about the uniqueness of Christ, which we can not only respect, but which we must recognize as necessary and urgent concerns about the life of the Church in our time.

Learning from Churches under pressure

After many centuries during which the Churches had not experienced, and had almost forgotten, what it means to live in a society which rejects the Church, our time has again seen Churches which have to confess their faith in constant conflict with the dominating ideologies. However we deplore and reject all denials of religious liberty, we must be grateful for the clear demonstration that the faith can stand this test, and that the word of Pascal is true: "It is a good situation for the Church to be de-

THE SHAPE OF THINGS TO COME

pendent only upon God." But these things have happened to the Church in order that the whole people of God might learn from them and rediscover the true nature of the Church.

When one Church confesses the faith under pressure or persecution, all Churches should confess with it. Do the Churches that are not under pressure feel their deep solidarity with those who fight the hard battles for the faith at the most exposed sector of the common frontline? Do they intercede enough for the tested Churches? Do they surround them enough with that deep concern which comes from the awareness of the cohesion and indivisibility of the cause of the Kingdom?

Different earthen vessels in different continents

The treasure of the Revelation appears in earthen vessels; that is, in thought forms, in structures, in styles of living which belong to human history and culture. There are two dangers: that we do not respect the purity of the treasure and so become syncretist, mixing truth and error, or that we fail to distinguish between the treasure and the vessels and thus become integrists holding on to everything traditional.

Today we are specially challenged at the point of the true Christian witness to be rendered in Asia and Africa. Inevitably the forms in which the Christian faith has been brought to these continents have been Western. Equally inevitably, the awakened Asia and Africa mistrust the forms in which Christianity expresses itself in their midst. We must prove that earthen vessels are not foreign vessels. The important meeting of the East Asia Christian Conference in Hong Kong on "Confessing the faith in Asia" should become a new departure in relating the Gospel in such a way to the life of Asian and African people that it will work like a leaven within their cultures.

A common strategy for a common evangelistic task

The first ecumenical initiatives (Edinburgh, 1910) were inspired by the strong conviction that the great missionary task demanded a true coordination and close cooperation of all Churches and missions. What John R. Mott had in mind was nothing less than a common world strategy. Only a part, probably the smaller part, of that task has been fulfilled. We have our national councils, very many understaffed and struggling for existence. We have the remarkable work of the Theological Education Fund and the Christian Literature Fund. But we have little common systematic thinking about the priorities that should be chosen for the years ahead, and about the most truly efficient use of our all too meager resources in men and money. We must hope that the great pressures developing in so many countries where missions operate may give us that sense of proportion which will help us to see that the nonchristian and antichristian forces are too strong for

Churches maintaining just their own particularism.

Pluralism without tears

The great trend of modern civilization, and the trend of the Churches' understanding of their own nature, have created the new pluralistic world in which all religions and ideologies must learn to accept the fact that no one can claim to exert a spiritual monopoly. Formerly, Churches which have enjoyed a privileged position whether as state Churches, as national Churches, or as indispensable institutions in the life of civilization, must now mean a revolutionary change.

The great temptation for the Churches is to maintain at all cost the traditional privileged status. Conscious or unconsciously, they then reject the trend toward pluralism. If they do so, they fight a battle which they can only lose, and deserve to lose. For pluralism is the inevitable outcome of their own witness to spiritual freedom. The Body of Christ as an overlapping of church and society belongs to the past. The new pluralistic world makes new and heavy demands upon the Churches, but it should be accepted without recrimination and tears because it gives the Churches the great opportunity to stand on their own legs, trusting in the internal truth of the Gospel which they bring to the world.

A common voice of Christendom

Söderblom's first plan to create an ecumenical council of Churches aimed at giving Christendom a common voice with regard to the great issues of justice and peace. William Temple, in proposing the 1937 plan for a world council, used the same argument. Both felt that the Churches, by not speaking out clearly, together shared the burden of guilt for the conflict between nations and races, and that the Church, as the new people of God, could, by speaking its word of prophecy and reconciliation, give guidance to a world which had lost its way.

Since the days of Söderblom and Temple, we have learned to some extent to speak together. What the Churches have said together in recent years about great world issues—human rights, disarmament, Vietnam—is important. But it is not enough. For we have not yet found ways to ensure that the voice of the World Council finds a deep and broad echo in the life of the member Churches. And we have yet to solve the difficult problem of arriving at a common witness with the Roman Catholic Church in such a way that we express common convictions through mutually agreed ways.

No service without concern for justice

We have reason to be grateful for the existence, the extension, and the efficiency of the ecumenical network of interchurch aid and relief to the needy. It is certain that in meeting the needs of the needy, the homeless and the sick, we perform an act of discipleship to the Master who asked us to recognize Him in all who are in need. But it is equally certain that our service must not be understood as an adequate and sufficient answer



A man who has dedicated his entire career to the quest for Christian unity, Dr. W. A. Visser 't Hooft has been a member of the Netherlands Reformed Church all his sixty-five years. Born in Haarlem, The Netherlands, he was educated at the University of Leyden, where he earned a doctorate in theology in 1928. In 1924, the same year he married the former Henriette Boddaert, he became secretary of the World Committee of the Y.M.C.A. Seven years later, he was named general secretary of the World's Student Christian Federation, a post he held until 1938. During these years, Dr. Visser 't Hooft steadfastly clung to his status as a layman; even after 1936, when he was ordained in his own Reformed Church, he retained a special quality which one observer has called "unassuming lay-mindedness."

Dr. Visser 't Hooft was truly a leader of the World Council of Churches even before it was officially formed. The outline of an international organization of Christian Churches emerged just before World War II; it was little more than a dream on paper when Dr. Visser 't Hooft became its provisional secretary. During the war he kept the dream alive by serving as a link between persecuted churches, and by working with the Dutch underground to help refugees and the oppressed throughout Europe.

When the World Council of Churches was officially established at Amsterdam in 1948, Dr. Visser 't Hooft was the logical choice as first general secretary. In the eighteen years he has served in this key position, he has worked for the cause of Christian unity with singular dedication, as the rapid growth of the World Council attests. In the process, he has won international respect for his skill as scholar, author, theologian, linguist, and art critic, and worldwide affection for his personal humility.

Next November 30, he will retire as the World Council's general secretary. Along with devoting his time to some long anticipated writing and research, Dr. Visser 't Hooft will be able to spend more time with his family. He and his wife are parents of three grown children—two sons and a daughter—and unabashedly proud grandparents.

to the needs of humanity. It is not only quantitatively insufficient by itself. It is insufficient in that it does not deal with the roots of the problem. That problem has to do with the economic and political structure of international society.

We must continually raise the question of the injustice of a division of the world in economically powerful and economically weak nations. True service will consist in simultaneous action through direct aid and through persistent attempts at transformation of the patterns of trade and financial relationships. No service without concern for social justice. No concern for social

justice without readiness to meet immediate needs. Both together must express our true solidarity with that vast section of humanity which is constantly defeated in the struggle for existence.

The clash of color is not inevitable

The ecumenical movement has taken an unequivocal attitude to the issues of race. We had made it clear that commitment to the ecumenical cause is incompatible with any form of racial exclusiveness in the life of the Church, and that our stand for the responsible society must mean that we stand for justice in race relations. And we have supported the struggle for human rights in many parts of the world. But the most difficult part of our task is still before us. It is to avoid the rising up of races against each other, and in particular to help ensure that the constantly increasing racial tension in the countries of southern Africa will not lead to a violent conflict which could take on continental dimensions.

In spite of discouraging aspects, we must refuse to become defeatist in this matter. We must not cease to support the courageous Christian men and women who in these seemingly hopeless situations continue to fight for interracial justice and understanding. We must not cease to plead with the supporters of the *status quo*—especially those in the Churches—that what is at stake is both the peace of the world and the trustworthiness of the Christian witness concerning the dignity of man.

The God who is dying and the living God whom Jesus Christ reveals

All that we say about the future of the ecumenical movement is meaningless unless there will be living Churches with clear convictions. Does not the cry that God is dead, or at least dying, suggest that the Churches have no future? All depends on the question: which God is dying? And it seems to me that the answer is clear. It is the self-evident God, the God of natural theology, the God everyone believed in, the God whom we exploited in our easy speeches as the guarantee of our human purposes.

But it is hardly news that that God is not alive. Through the combined efforts of Nietzsche, Feuerbach, Freud, and Marx, and also of Kierkegaard, Barth, and Bonhoeffer, we have learned not to put our faith in such a God. But does that affect the faith in the God of Abraham, Isaac, and Jacob, of Jesus Christ, the faith in the God who gives "the light of revelation, the revelation of the glory of God in the face of Jesus Christ"?

The future of the ecumenical movement, and indeed of the Christian cause, will therefore depend on our readiness to turn resolutely to the center of the Christian message, to its one distinctive characteristic: that in this world in which everything is uncertain, everything questionable, there is one point of light, one point where the hidden God becomes unveiled. That point is the coming of Christ. ▲



An interview
with the
Bishop of Chicago

Associate Editor Edward T. Dell, Jr., has followed the Consultation on Church Union since its dramatic inception in 1962. During the five meetings, six Churches—now eight—have discussed bases and principles for a new united Church.

Following is an exclusive interview Reporter Dell held with the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago and an Episcopal Consultation delegate, immediately after the last Consultation in Dallas, Texas, on May 5, 1966 (see page 43 for a news report on the meeting).

Interviewer: Most people think of church merger when they talk about unity. Where does the Consultation start—is it merger into a super-Church they're thinking about?

Bishop Burrill: When people talk about church union in terms of merger, they think in a horizontal way, as when a number of church leaders sit down to protect carefully their own vested interests and come out with some sort of compromise or least common denominator. The Consultation on Church Union does not think of unity in that way at all. Instead, it goes back to the Scriptures as the primary authority to rediscover the basic elements upon which the Church can and should be built. What can be proven from that base must be essential to the new Church.

In addition, the second Consultation at Oberlin agreed that truth is revealed in the Church's history and tradition. These two basic considerations, Scripture and tradition, are fundamental in any reunited Church in the future. The Consultation has been motivated and driven by the realization that our Lord, into whom we are all baptized and in whom we

have our Christian membership, has asked that we be one. So, in seeking unity, we are following His command.

Interviewer: Why did the Consultation in Dallas change the title "An Outline for a Possible Plan of Union" to "Principles of Church Union"?

Bishop Burrill: The former title gave the impression that we were actually drawing up some sort of constitution. This is not what we were doing here. What we have tried to do is discover certain principles upon which such a structure can be built.

Interviewer: Are these "principles" a basis on which Episcopal representatives might negotiate a reunion with other church bodies?

Bishop Burrill: They are. Episcopalians have maintained since the beginning of the ecumenical movement that the four basic principles of Scripture, creeds, ministry, and Sacraments were ones which would guide us in any serious consideration of reunion with other Christian bodies. It is interesting to note that the principles accepted by the Consultation follow this outline very carefully.

Interviewer: What will the Episcopal delegation do with this Consultation document now?

Bishop Burrill: They take it to the parent body of our delegation, the Joint Commission on Ecumenical Relations of General Convention. I believe we will recommend that permission be asked of General Convention for us to negotiate plans for a united Church based on these principles.

Interviewer: Suppose General Convention says, "Go ahead." Does this mean that such negotiations would

still need later approval by General Convention?

Bishop Burrill: Yes. If our Convention, and the plenary bodies of the other Churches, give permission to their delegations to negotiate a plan of union, it must obviously be returned to General Convention for approval before we could become part of a new united Church.

Interviewer: Aren't there several proposed stages in moving toward a united Church? Doesn't the Consultation envision some form of visible unity before a final constitution is drawn and approved?

Bishop Burrill: That's right. They feel we could have a time of parallel activity in which the present denominational structures might continue but at the same time we could obtain a ministry acceptable to all the bodies, with full exchange of communicants and clergy in much the same way we have with the Old Catholics and Polish Catholics at present.

Interviewer: Does this mean a unified membership and a unified ministry?

Bishop Burrill: Yes. In some ways this resembles the present relationship between the national Churches of the Anglican Communion. We are legally and structurally separate Churches. Anglicans accept each other's ministry, communicants move freely between one Church and another, and we feel a real sense of unity.

Interviewer: Would a member of this united Church be able to receive Communion in any of the churches which form the new Church?

Bishop Burrill: Yes, but this Con-

UNITY

DECISIONS AT DALLAS

ulation went further than that. It said any baptized Christian who is a communicant in his own church would be able to receive at the altars of this united Church.

Interviewer: If the Episcopal Church enters this "parallel period" of a unified ministry and membership, would the average Episcopalian see much change in his worship on Sunday?

Bishop Burrill: Episcopilians are, in one sense, in this kind of union already. There are various types of worship in our Church now. I imagine this variety in unity would not only be present, but would be encouraged.

I think Episcopilians might, as we begin to understand the ways other people worship, introduce liturgical reforms which would be helpful to us. The liturgical movement is already doing this in all our Churches anyway.

Interviewer: What creed would a local congregation use in the new Church?

Bishop Burrill: The only two creeds mentioned in these Consultation "Principles" are the Apostles' and Nicene, which are the ancient creeds of the Church.

Interviewer: Will the Sacraments be the same in this new Church?

Bishop Burrill: Yes, that's one of the most interesting things about the agreement on principles. As we say in our formularies, the two great sacramental Sacraments of Baptism and Holy Communion are considered to be essential. Now there must be further consideration of the place and meaning of what we have unofficially called in our Church the other five sacraments: ordination, confirmation,

absolution, marriage, and healing or holy unction. But we agreed here that a person is made a member of Christ through Baptism and he is sustained through the Eucharist.

Interviewer: Will the ordained ministry be the same?

Bishop Burrill: Yes, the Consultation "Principles" envision a threefold ministry of bishops, presbyters or elders, or as we would be more apt to call them, priests (although that word is not mentioned in the document since it is controversial to many people), and deacons. The Consultation has made a real attempt to strengthen the ministry of the laity. Also they want to make the office of the deacon more meaningful as a servant of God, instead of an ugly duckling stage before a man becomes a priest.

Interviewer: What relation will this proposed new Church have to the Anglican Communion?

Bishop Burrill: This is one of the problems the 1968 Lambeth Conference must deal with. It has been said, in words I don't like but which I can understand, that it is the vocation of the Anglican Communion to disappear. I think this is a negative way of saying what is a great truth. If there is to be "one, holy, catholic, and apostolic church," then obviously our particular denominational name tags will begin to wear off and we will become catholics in the true sense of the word.

The Lambeth Conference has already established what is called "The Wider Episcopal Fellowship." It has had its first meeting under the chairmanship of the Archbishop of Canterbury and included bishops of

the Philippine Independent Church, Churches in Portugal and Spain, the Old Catholics, and some of the bishops of the Church of South India.

Interviewer: Do you think laymen might study these Consultation documents, discuss them, and be helpful in the decisions denominational leaders must make?

Bishop Burrill: Any reunion of Christendom cannot be effective unless our laity and clergy at home are alert to, aware of, and feel the need for unity. One of our resolutions at the Consultation urges each Church to see that the "Principles" and the "Open Letter to the Churches" are widely circulated and that people be encouraged to discuss them, pray about them, and send us some feedback. Only last week Mr. Peter Day, the ecumenical officer of the Episcopal Church, had a first meeting with some sixty diocesan ecumenical committee chairmen. I'm sure these committees will help distribute information about the Consultation and collect reactions to the proposals.

Interviewer: Do you personally feel hopeful about the work of the Consultation?

Bishop Burrill: Well, we have taken a great and important step here, but I don't want to give the impression that I don't share the fears and anxieties that many kinds of conservatives in our Church feel. I don't wish to sound as though all the problems are solved and everything is cut and dried. There are many hard problems ahead. But I do believe the "Principles" agreed on in Dallas give us a firm basis for moving ahead, and I think we can move with hope. □



United Than

THE Women of the Episcopal Church presented their first United Thank Offering of \$2,188 in Philadelphia in 1889. The most recent Offering, presented in St. Louis at the 1964 General Convention and simultaneous Triennial Meeting of the Women of the Church, came to \$4,790,921.51.

The bulk of this sum is allocated by the Women at their Triennial Meeting to a wide variety of new mission and education projects in many parts of the world. A part of it is set aside for grants to be allocated in each of the next three years.

This grant fund for 1966 was \$404,000, and the task of selecting which grants was difficult and painful. For instance, this year UTO received requests totaling over \$5,000,000. After the kind of earnest study and cooperative planning that Mutual Responsibility and Interdependence demands of us all, final selections were voted on at the February meeting of the General Division of Women's Work.

Fourteen projects, described below, were assigned this year's grants. Though these accounts represent only a fraction of UTO's endeavors, the list is a representative sample of the wide scope of UTO's activity and concern.

Soon, studying under a street light will no longer be necessary for young people in a Panama City, Panama, tenement section. When the local St. Paul's Church completes its new church building and parish hall, the youngsters, who find study impossible in their one-room homes, will have a place to do schoolwork. St. Paul's has a baptized membership of 5,000 and about 600 communicants—and no parish hall. Despite meager incomes, St. Paul's people have managed to raise \$25,000 toward the new building. With the multipurpose structure, the Panama parish will have facilities for church school classes, youth work, and critically needed welfare work.

Total Grant: \$135,000

When a community grows, its

church must also grow. This is the reality confronting St. Christopher's Mission to the Navajo in Bluff, Utah, where a rapidly increasing Navajo population presents new challenges for a wider ministry. St. Christopher's asked for help in establishing a volunteer "Frontier Corps," comprised of men and women, white and American Indian. The Frontier Corps will be intensively trained in Navajo culture and customs before setting out to minister to both the spiritual and physical needs of a growing Navajo community living in an area of 5,000 square miles.

Total Grant: \$11,000

In setting out to build Exodus House, the East Harlem Protestant Parish proposed to augment and improve its nationally acclaimed pro-

gram to rehabilitate narcotics addicts. Grants toward the \$176,000 fund for Exodus House have come from many sources. Once Exodus House is completed, the New York State Department of Vocational Rehabilitation will provide a two-for-one matching grant for a second, essential building. A 1966 grant from UTO brings Exodus House to within \$25,000 of its goal.

Total Grant: \$25,000

College St. Pierre, the Episcopal Church's only complete college in Haiti, needs to raise the roof. The college is housed in a two-story structure which was planned so that a third floor could be added when needed. Now that the student enrollment has risen to 460, the time to expand the eight-year-old building is right now. A UTO grant will make the roof-raising possible, and the new third floor will provide space for library and more classrooms.

Total Grant: \$35,000

In Portland, Oregon, eight Christian denominations are sharing in a cooperative ministry to students at Portland State College, and in the building of a Campus Christian Center from which this ministry can do its work. The churches have already acquired a site adjoining the campus of the fast-growing metropolitan university, which will have a student enrollment of 20,000 when its development is completed. The Episcopal share in this project is \$25,000.

Total Grant: \$20,000

ffering: Special Grants for 1966

Many young Africans in the Orange Free State are caught in a double quandary. There is no such thing as compulsory education for them; at the same time, jobs for unskilled workers are scarce. To make available the essential training and education, the Zenzele Young Women's Christian Association is building a Community Center where an intensive program can be conducted for people from a wide area. This project, included on the World Council of Churches' 1966 list for Inter-church Aid, is receiving support from Churches all over the world.

Total Grant: \$5,000

Rehabilitation programs for juvenile delinquents are increasing, but attempts to help troubled teen-agers before they turn to delinquency are few in number. A remarkable example of this needed preventive medicine is the work of Talbot Hall, a nonsectarian institution sponsored by the Diocese of Bethlehem in Monestown, Pennsylvania. Its residents are neither delinquents nor psychotics, but girls who have evidenced emotional problems: anti-social behavior; conflicts with their own families; inability to adjust to living in foster homes. The aim of Talbot Hall is to offer girls between the ages of thirteen and eighteen a chance to live in a positive environment.

Total Grant: \$50,000

Five years ago the Diocese of Kansas launched the only program in the diocese to be concerned ex-

clusively with community services. Last year, financed largely by a \$90,000 loan from diocesan funds, a community center called Turner House was begun in a deprived section of Kansas City. To involve the local community—with prime emphasis on the young people—Turner House needs a group social worker, other staff, and funds for a group work program. After a one-year "proving-period," the importance of Turner House's service should be demonstrated, and local funding secured.

Total Grant: \$13,000

When Episcopal clergyman W. L. Damian Pitcaithly and Rabbi Richard Schachet set up a storefront center for treatment of narcotics addicts, residents of Astoria, L. I., New York, forced the project out. Later the rehabilitation program, called the Samaritan Halfway Society, again drew national attention when it announced plans to buy a small town near Astoria—Ancramdale—as its headquarters. The Samaritan Halfway Society raised \$7,000 toward the purchase of Ancramdale, but asked for help in meeting the rest of the down payment. Once facilities are ready, state support will be available for this organization's comprehensive program of counseling and vocational training.

Total Grant: \$20,000

The 1,000-block West End section of Louisville, Kentucky, has a population of 113,000 people in an area undergoing rapid racial change.

In many ways, the West End typifies hundreds of other urban regions caught in a rising tide of crime and delinquency, and baffling social and economic problems. Concerned local residents have formed the West End Community Council to promote a constructive community spirit by organizing neighborhood clubs on a block-by-block basis. While their efforts are not controlled, directly or indirectly, by any official agency, they are asking several religious denominations to help support what they believe may become a pioneering example of community development.

Total Grant: \$10,000

St. Anne's Home for Mentally Retarded Girls and Women, in Kingston, New York, is the only institution of its kind in the Episcopal Church. Run by the Episcopal Order of St. Anne, it assumes lifetime responsibility for its residents. The present building is inadequate, even unsafe, and must be replaced as quickly as possible. The Diocese of Western Massachusetts is providing the land for the new structure, but a working fund to set all plans in motion is urgently needed.

Total Grant: \$25,000

Some 35,000 patients, nursing and pharmacy students, and professional staff members comprise the population of Chicago's famed West Side Medical Center. For sixteen years, the Bishop Anderson Foundation has provided an Episcopal chaplaincy to this medical complex. Now the

UNITED THANK OFFERING

Foundation is launching a major new program. It will include clinical training courses for seminarians and clergymen, as well as an intensive study, conducted by theologians and scientific scholars, of the relationships between religion and medicine. The Foundation's initial steps will involve hiring a highly skilled professional to plan and coordinate this specialized program over a two-year period.

Total Grant: \$35,000

Following the bitter 1964 riots in Rochester, New York, the Rochester Area Council of Churches and the Industrial Areas Foundation set out to form a Community Organization Project. In its brief history, this project has started job referral and on-the-job training services, conducted intensive work with juvenile gangs, and made other efforts to help a deprived community realize its worth and responsibility. The Episcopal Church is one of several religious denominations contributing to this project.

Total Grant: \$5,000

A major ecumenical adventure of the Episcopal Church in the United States is its concordat with the Philippine Independent Church. In the Episcopal Missionary District of Honolulu, expressing this close relationship is an MRI undertaking of primary importance. The Philippine Independent Church congregation of St. Paul's, Honolulu, dramatizes the lively spirit of this national church. With 278 baptized members and 210 confirmed members, St. Paul's has been holding its services in borrowed chapels for the past five years. This congregation would probably double in size if a chapel can be built. The people plan to do most of the work themselves, and to give as much as they can toward land and building costs, despite low incomes. St. Paul's situation offers the Episcopal Church its first major opportunity to help develop missionary work in the Filipino community of Hawaii.

Total Grant: \$15,000

WHO'S WHO ON SUMMER CRUISE

About the Artist

CLARK FITZ-GERALD is a well-known sculptor of religious subjects, the most recent a "sculpture screen" for Columbia University's new School of Business. His reredos for St. Mark's, New Canaan, Connecticut—a screen of over 350 sculptured figures dramatizing Bible episodes—won him the Na-

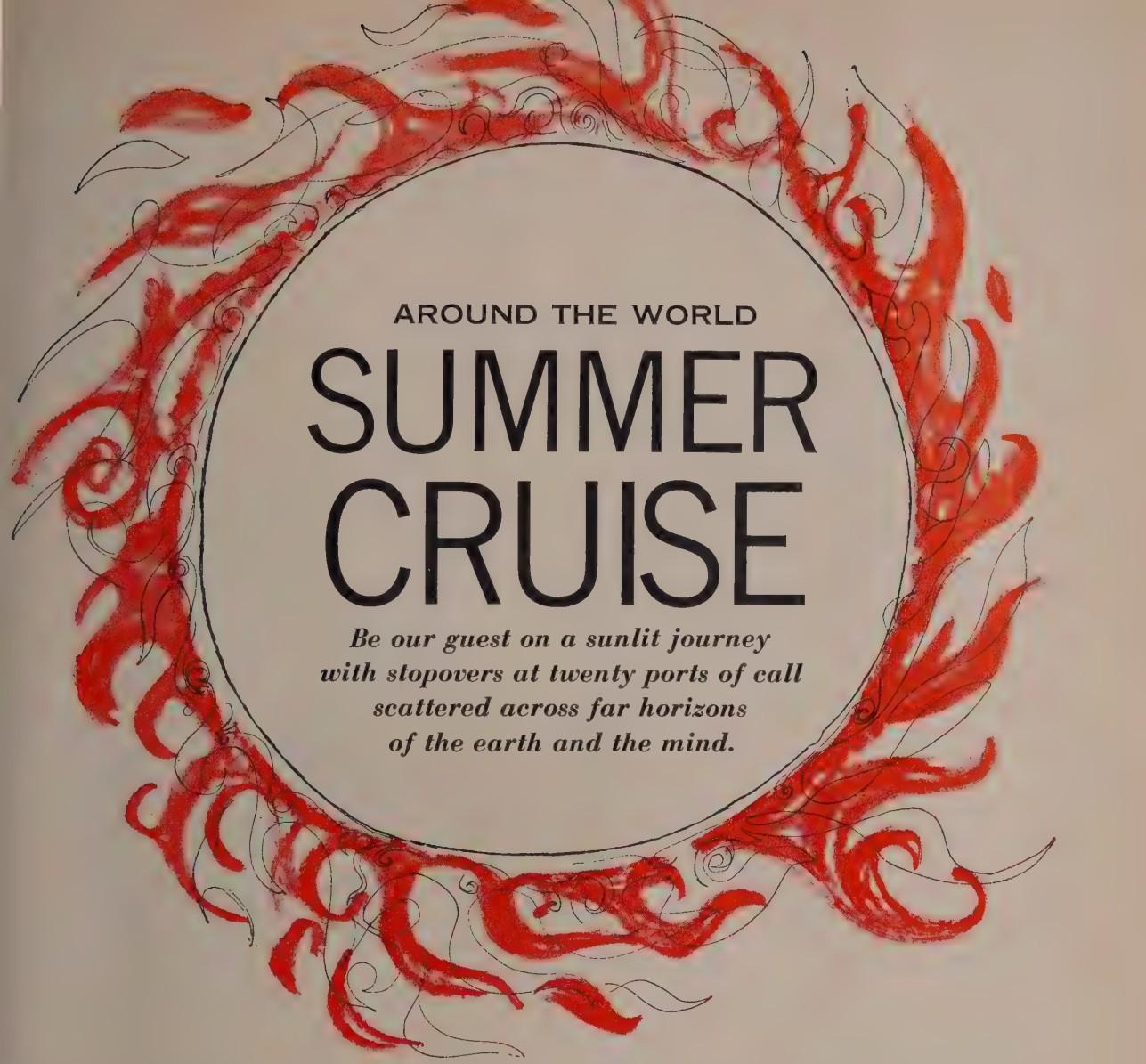
tional Gold Medal of Honor Design and Craftsmanship in 1961. All the illustrations in this section are from his first book, *God and His People*, just published by The Seabury Press. The text, from the King James Version of the Old Testament, was edited by the Rev. Harold Bassage.

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About the Authors

RONALD WINSTON BRYAN, Bishop of Barrackpore, and author of several books including *Bengal Bishop*, often writes of his journeys around the diocese, illustrating them with charming drawings, for his diocesan newsletter. A collector of folklore, HAROLD COURLANDER has written up his favorite tales from Indonesia, Haiti, and Africa. JEAN de MENASCE, born in Egypt of Jewish parents, became a Roman Catholic priest, later a Monsignor. Responsible for starting ten Schools for Training Social Workers in Italy, he has also authored many articles. A recognized German journalist in the scientific field, WERNER KELLER's special interest is in archaeology as it relates to the Bible. ANTHONY BARKER and his wife, both medical doctors, have been missionaries in Nqutu, Zululand, for twenty years. His book, *The Man Next to Me*, shouldn't be missed. The layman's point of view is expressed regularly by ARNOLD EDINBOROUGH for *Canadian Churchman*, monthly newspaper of the Anglican Church of Canada. Instead of "thinking out loud" during a period of prolonged bed rest, JOHN A. T. ROBINSON, Bishop of Woolwich, wrote down his thoughts which emerged in book form as *Honest to God*. The Bishop is once again ordered to bed for three months, and we can't resist wondering what will result this time. Now Bishop in Polynesia, biggest diocese in the world, with people under five flags, JOHN CHARLES VOCKER came to Suva from Australia in 1962. Killed in the Battle of the Marne in 1914, CHARLES PEGUY never knew the acclaim

later earned as poet, essayist, and dramatist. André Gide wrote of him, "His style is like that of very ancient litanies." HUGO MULER is priest in a thriving neemining town, Chibougamau, Quebec, Canada. Born in Holland, he went to Canada to work for the Hudson's Bay Company which still has trading posts in the north. *Zorba the Greek* introduced NIKOS KAZANTZAKIS to most Americans. Since then interest in the Greek novelist has remained keen, although few of his works have been translated and published here. ALBERT CAMUS too, belatedly became a familiar name in the U.S. Born in Algeria, he became a controversial journalist. His work as novelist and essayist won him the Nobel Prize for Literature in 1957. EDWARD C. WALKER is rector of a 2,800-square-mile South African "parish," with the most unusual name of Louis Trichardt. Formerly Lord Bishop of Lucknow, CHRISTOPHER J. G. ROBINSON has been Bishop of Bombay since his translation there in 1962. RICHARD TATLOCK is Chaplain at the House of St. Barnabas-in-Soho, London, and a columnist for *Church Illustrated*. DANIEL T. NILES, native of Ceylon, is a Methodist clergyman and author of international stature. Active in the World Council of Churches, he is general secretary of the East Asia Christian Conference. ABBE MICHEL QUOIST is an eminent sociologist. His volume, *Prayers*, published in 1954, has sold over 200,000 copies in France, over 100,000 in Germany, and has been translated into Castilian, Hungarian, Polish, Chinese, Portuguese, Swedish, and at long last, into English.



AROUND THE WORLD

SUMMER CRUISE

*Be our guest on a sunlit journey
with stopovers at twenty ports of call
scattered across far horizons
of the earth and the mind.*

- 16 Journey to Mograhat** by Ronald Winston Bryan
- 19 Why Wisdom Is Found Everywhere** by Harold Courlander
- 19 Madame Is Not at Home** by Jean de Menasce
- 20 Cosmetics, Cedar, and Cinnamon** by Werner Keller
- 22 A New Deal for Witch Doctors** by Dr. Anthony Barker
- 24 The Church's Gold Foundation** by Arnold Edinborough
- 24 An Abiding Christian Ethic?** by John A. T. Robinson
- 27 Who Wants Hari?** by John Charles Vockler
- 28 Faith First** from *Anglican Eagle*, Diocese of Zambia
- 28 Leave It to Me** by Charles Péguy
- 29 Throw Those Romans Out** by Hugo Muller
- 30 Saint Francis** by Nikos Kazantzakis
- 33 A Short Nightmare** from *Anglican Eagle*, Diocese of Zambia
- 34 A Gentler Flame** by Albert Camus
- 35 By the Book** by Edward C. Walker
- 36 Theology on the Telephone** by Christopher James G. Robinson
- 37 Ask No Questions** from *Highway*, Diocese of Kimberley and Kuruman
- 37 Be My Guest** by Richard Tatlock
- 38 The Texture of History** by D. T. Niles
- 39 At the Door** by Michel Quoist
- 40 Summer Book Reviews**

JOURNEY TO MOGRAHAT

BY RONALD WINSTON BRYAN

BISHOP'S LODGE, BARRACKPORE, WEST BENGAL—Third-class rail travel in India is not only inexpensive; it is also an experience. Though it is always crowded, you can generally get a seat if you know the ropes; and then you can sit at ease and read or pray, or take an interest in your fellow passengers.

In this last respect third-class travel wins hands down. Not only are your fellow travellers numerous and varied; you will find them on the whole more than ready to enter into conversation.

This morning, Donald Clark drove me to the station soon after six. As part of the electrification scheme, our railway stations have become bigger and grander. Platforms are built up and lengthened; waiting sheds are provided, generally with fans; glistening overbridges are available (but largely neglected) to convey passengers from one platform to another; and there is a determined effort to keep them clean.

Electrification has been a great boon. All the locals northwards from Sealdah as far as Bongaon, Shantipur, and Krishnagar are now electric, and that means most of the trains. They are quicker, cleaner, and more frequent, and the coaches are more convenient for suburban traffic.

While I was waiting, a young man, a Roman Catholic but a stranger, entered into conversation, and when my train came insisted on helping me with one of my bags, a very heavy one full of books and papers. Even at that time of the morning the train was full, but I managed to find a seat. Every single one of the strap-hanging handles in that particular carriage had been stolen. Sitting close to me was an attractive Hindi-speaking family, father, mother, and three delightful and friendly little children.

It appeared to be too early for the hawkers who ply their trade on our trains, but the beggars were already on the job—an old woman, another with a sick-looking baby, a boy with a cheerful, impish face, a man dressed (if that is the right word for so scanty attire) as some sort of religious mendicant, singing a Hindu lyric to the accompaniment of his little cymbals, and a ragged child of indeterminate sex leading two blind men. Though we stopped at every one of

the seven intermediate stations, we reached Sealdah in under thirty-five minutes. The ticket collector at the barrier had a few words with me, for he lives near Barrackpore, and we had once had a long talk about Hinduism and Christianity while I was waiting for a train.

So as not to miss my connection at Sealdah I had given myself more than half an hour. I employed the time saying Matins, and while I was doing so, a young Hindu college student sitting on the bench by my side told me that he was taking a Bible study course with one of the Correspondence Schools that do such good work in this country. As he moved off to catch a train, Dr. Lakshmi Ghose came up and took his place. She was bound, like me, for Mograhat which she visits twice a week to serve our dispensary there. Presently a Hindu gentleman from the Punjab, seeing my Bible, joined our conversation and turned out to be a keen student of religion.

South of Calcutta the trains are extremely old, slow, crowded, and dirty. When our train came in, before it shuttled out again, I calculated there were not less than forty people on the engine, standing all round the boiler and on the footplate.

My Punjabi acquaintance found a corner for us, where the three of us could sit together, plus another interested stranger who had joined our group. I had hoped to do some reading during the train journey, but the Punjabi would not let the discussion cease for a moment. He had certainly read a good deal and thought a lot. He was able to quote the Bible fluently, but his thinking was along the lines which one meets almost everywhere in India today, stressing the common element in most religions almost to the point of equating them, and deplored our stress on baptism.

At the three stations between Baruipur and Mograhat some of our people boarded the train, making their way to the parish church. Some of them found their way into our carriage, and the Punjabi gentleman was much impressed by the fact that I could address numbers of them by name.

What I haven't mentioned, except in passing, is the hawkers who infest our suburban trains, and with them—especially on the lines south of Cal-



utta—the vendors of vegetables, fruit, fish, milk, etc., who bring their produce into the city for sale, or take their empty containers back, but either way clutter up the carriages.

The vendors include women as well as men. The hawkers are all of the male sex, of all ages. They peddle an almost infinite variety of wares. A good proportion are edibles—cheap aerated

waters, ice cream, bread, biscuits, "pan" (betel nut), nuts, "dhal mot," and boiled sweets (usually described as "lemon juice" or "lojjenge"). Then there are medicines of various kinds, all with almost magical properties, offered to the accompaniment of a detailed description of the symptoms which call for their use and of the marvellous results which follow. Fountain pens and ball-points, stain removers, and adhesives are also commonly sold; less commonly, books. The most astonishing vendors of all, to my mind, are those who go about like walking ironmongery shops. Slung from their shoulders and fastened on their clothing are vast numbers of locks, chains, key rings, penknives, plastic combs, and such like. Despite the weight of all this, they swing themselves from carriage to carriage along the footboards like the rest of their kind.

Dr. Ghose, when we detrained, went her own way to her dispensary and was seen no more. The rest of us—and this included Marjorie Stone, who had been in another carriage from Baruipur onwards—made our way to the Rev. Robeswar Patra's parsonage, only a couple of hundred yards from the railway.

On the way I noticed that the *kutchha* building of the little school which we have given up, which had moved itself to another site under local auspices, has been pulled down and on its site was a "panja" of bricks which have been burned in readiness for our scheme for the rebuilding of the church and parsonage. The church, in particular is in so dangerous a condition that we must push forward as soon as we can, despite the paucity of funds and the lack of local cooperation.

We arrived at 9:30. The forenoon was taken up with groups of the two parishes, Mograhat and Khari, which till recently were one parish. How advisable has been the separation of the two, you will realise when I tell you that it took the people of Khari parish five hours of hard travelling on foot, by boat and bus and train to reach what used to be their parish headquarters. We began by having tea together, which gave us an opportunity to exchange news. Then I explained the reason for our gathering and the course of the service, and marked the register of members.

Continued on next page

That done, we adjourned to the church, where we were joined by a few other friends and some of the village children, to whom even so simple a happening is an event of interest. We sang a hymn, I "said a few words," and then came the service proper, including the elements of penitence, thanksgiving, meditation, and renewal. A new member was admitted; the old ones reaffirmed their promises. Finally the members came up to me, and I handed each a copy of the new text book with the words, "May God Almighty bless you and keep you." We sang another hymn, said together our guild prayer and a prayer for the diocese, and I dismissed them with a final blessing.

There was still some time before lunch, but it was not wasted, for I had to see various people—about the rebuilding of Sonatikri church, about a job for a young man, about a dispute concerning land—and when the business was finished, there was plenty else to talk about. Most of the confirmation candidates had arrived by this time, and those who had come walking from long distances sat down with us to the midday meal, on the parsonage verandah, the serving being done, as is usual on such occasions, by some of the young men.

The meal over, the Khari group had to leave at once, to get back to their villages before dark. The rest of us went over to the church, for though there was still an hour before the service time, there were more than thirty candidates, and it would take all that time to get them sorted, seated in the right order, examined, and rehearsed. They were all between the ages of thirteen and thirty, with the two sexes about equally represented. There were five or six married women, one of them a convert recently baptized.

The boys included a little cowherd who claimed to be fifteen but did not look more than ten or eleven. Another had to be treated with great care when it came to examining him as he was mentally retarded, a fact of which I was loudly

and unnecessarily informed by his companions with a plainness and lack of tact which is common, but which I find embarrassing. The candidates seemed well instructed, especially when one remembers that about half of them were illiterate. They all passed my simple testing.

Our Indian confirmation rite begins with a formal presentation of the candidates to the Bishop by the Parish Priest. With our simpler congregations I have him read first part of the old Introduction based on and including part of Acts 8. The Introduction proper I read myself as I find this leads naturally into the Renewal of the Baptismal vows. The candidates make the first three responses all together, but the fourth question is answered by each one individually as I call his name, and I insist that his response is properly audible. Otherwise, I call his name again.

At Mograhat there was a certain amount of noise from the children, and at one point a goat jumped in from outside and seated itself on the low windowsill behind me to the right, but during the time of silent prayer and all through the fairly long time it took to confirm the candidates one by one, there was admirable quietness and lack of distracting movement. I have always used the signing of the cross before laying on hands, but fairly recently I have taken to doing this with consecrated oil, as is permitted by our Prayer Book, and I have found that, without exception our people like it and that when its significance is explained it makes a considerable impression on the candidates.

Well, by the time the Confirmation was over and Robeswar had given us tea, it was time for me to catch my train. Dr. Ghose had gone on ahead, but Marjorie Stone and others travelled with me as far as Baruipur. It was the morning journey in reverse, so I need not describe it, but I reached home hot and sticky and feeling very grubby just in time to have a most welcome bath before dinner.



Why Wisdom Is Found Everywhere

BY HAROLD COURLANDER

GOLD COAST, GHANA, WEST AFRICA—Kwaku Anansi regarded himself as the wisest of all creatures. He knew how to build bridges, to make dams and roads, to weave, and to hunt. But he didn't wish to share this wisdom with other creatures. He decided one day that he would gather together all the wisdom of the world and keep it for himself. So he went around collecting wisdom, and each bit he found he put in a large earthen pot. When the pot was full, Anansi prepared to carry it into a high treetop where no one else could find it. He held the pot in front of him and began to climb.

Anansi's son Intikuma was curious about what his father was doing, and he watched from behind some bushes. He saw Anansi holding the pot in front of him against his stomach. He saw that this made it hard for Anansi to grasp the tree he was climbing. At last he couldn't keep quiet any longer and he said: "Father, may I make a suggestion?"

Anansi was startled and angry, and he shouted: "Why are you spying on me?"

Intikuma replied: "I only wanted to help you."

Anansi said: "Is this your affair?"

Intikuma said to him: "It's only that I see you are having difficulty. When you climb a tree, it is very hard to hold a pot in front. If you put the pot on your back, you can climb easily."

Anansi tried it. He took the pot from in front and put it on his back. He climbed swiftly. But then he stopped. He looked at Intikuma and was embarrassed, for although he carried so much wisdom in the pot, he had not known how to climb with it.

In anger, Kwaku Anansi took the pot and threw it from the treetop. It fell on the earth and shattered into many pieces. The wisdom that was in it scattered in all directions. When people heard what had happened, they came and took some of the wisdom Anansi had thrown away. And so today, wisdom is not all in one place. It is everywhere. Should you find a foolish man, he is one who didn't come when the others did to take a share of the wisdom.

This is the story the Ashanti people are thinking of when they say: "One head can't exchange ideas with itself." ▲



MADAME IS NOT AT HOME

BY JEAN DE MENASCE

ROME, ITALY—Christ is both a lover and a prankster: thus He appears to us in the last judgment. The just and the wicked above all will be astonished: God has played a great trick on the world, He has planted Himself in each of our brothers.

His prankishness has no malice; He acts like a child who warns his parents of the terrible joke He is going to play on them. He warns us "I shall come like a thief" without warning. He does not have the church bells ring in His coming—or perhaps it would be better to say that He comes in all sorts of ways. He comes in through walls and we kneel down. He comes to the front door and we tell the servant to say that madame is not at home. No-

body can hold Him; can we not see Him winking at us from His human hiding place in Bellevue [Hospital] or Sing Sing?

And it is not always in some poor wretch that He puts Himself in order to be scorned. He also puts Himself in our equals to be envied, and in our superiors to be criticized. His game is above-board: He is winking at us from everywhere at once. But it has been such a long time since financiers, embittered workmen, solemn pastors, and women of the world have played any such winking game.

Oh, You gave me a start! What a fine joke! You were also in me. I get up, and look in the mirror and ask myself questions, and I ask my friends questions. Everybody is of the same opinion, that I don't look at all like Christ. Therein lies my condemnation. Grownups enjoy a good joke only once or twice, then they become tired. It is children alone who burst into laughter at the thousandth repetition. We have become so old that we cannot understand how God can be so youthful in spirit that He repeats the same joke with the same enthusiasm millions of times, forever.

Cosmetics, Cedar, & Cinnamon

BY WERNER KELLER

Israel in Biblical Days: Amid the revelations of Egyptian, Babylonian, or Assyrian splendor to which archaeology has borne witness, we have been inclined to forget until now the daily life of Israel. Certainly there has been nothing to record which could compare with the golden treasure of Troy: no Tutankhamun, no charming Nofretete. But was the daily life of Israel really drab, with no color and no sparkle?

Israel loved bright colors. They colored their dress, the walls of their houses, and the faces of their women. Even in the days of the patriarchs, their delight in color was apparent: "Now Israel loved Joseph more than all his children, and he made him a coat of many colors." (Genesis 37:3) One of the pictures in the tomb at Beni-Hasan shows this type of coat with a wonderful red and blue pattern. Red and blue were the colors for men's wear; green seems to have been reserved for women. During the desert days, mention is made of "blue and purple and scarlet." (Exodus 25:4) "Ye daughters of Israel, weep over Saul, who clothed you in scarlet . . ." (II Samuel 1:24), cries David, in his grief after the death of the first king. "And she had a garment of divers colours upon her," it is recorded of Tamar, daughter of David, "for with such robes were the king's daughters that were virgins apparelled." (II Samuel 13:18)

Nature had given the land of Canaan one of the most wonderful painters' palettes. The children of Israel needed only to stretch out their hands. Pomegranates and saffron yielded a lovely yellow; madder-root and safflower, a fiery red; woad, a heavenly blue; there was also ocher and red chalk.

The sea donated the queen of all dye mer-

chants, the murex snail. Its soft, colorless body turned purple in the sunlight. That was its undoing. Vast mountains of empty snail shells have been found at Tyre and Sidon, which lead us to the conclusion that this was the center for the extraction of purple. The Phoenicians were the first to create a proper industry for the extraction of purple in their seaports, but later Palestine, too, devoted itself to the profitable business of snail catching.

The textile town of Beth-Asbea, in south Judah, was famous for byssus, the finest kind of bleached linen: "10 shirts of byssus" are actually mentioned in an inscription of Esar-haddon, the mighty king of Assyria. Hebron and Kirjath-Sepher had the reputation of being important centers of the dye industry. Great stone basins and cauldrons with inflow and outflow pipes, which were dug up in these places, turned out to be dyeing vats.

In Tell Beit Mirsim, the ancient Debir, they were familiar even with the technique of cold dyes. "That saith, I will build me a wide house," says Jeremiah (22:14), ". . . and it is cieled with cedar and painted with vermillion." Walls were varnished, mosaic chips and fabrics, leather and wood were dyed, as also were the lips, cheeks, and eyelids of beautiful women. "Thy lips are like a thread of scarlet . . . ; thy temples are like a piece of pomegranate . . . ; ". . . the hair of thy head like purple . . . ; ". . . how much better . . . the smell of thine ointments than all spices!" (Song of Solomon 4:3; 7:5; 4:10), sings King Solomon himself in his Song of Songs, one of the most beautiful love songs in the world.

In highly poetic language it refers to Israel's delight in adornment and discreetly deals with

the secrets of the beauty parlor. These perfumes and paints, ointments and hair dyes, choice and expensive, manufactured with the best ingredients that the world could provide, would still do credit to the much-lauded cosmetics industry of Europe and America.

Sweet-smelling perfumes have always been highly prized; aromatic resins were not only primarily esteemed as incense in the ritual of the Temple, but they had also their place in everyday life, in the home, in clothing, on the hair, and in divans and beds.

Botanists have investigated these stories that often sound like fairy tales, and have hunted up the ingredients of perfumes and the suppliers of dyes. They found them among delicate flowers and herbs, in the sap of shrubs and blossoms. Many came from foreign lands, but many still grow in Palestine today.

From India came cassia (*cinnamomum cassia*), a tree with a cinnamon-like bark, and calamus (*andropogon aromaticus*), also called ginger grass. They came across the Indian Ocean in the course of foreign trade to the packing stations for spices in south Arabia and made their way from there by caravan to the Mediterranean countries.

Cinnamon had a world tour behind it. Originally it came from China; then on to Persia; thence, to India, where it became indigenous and was exported to Arabia.

There was many a dispute about the origin of balsam. The Bible seemed to be really in error, for botanists know very well that the balsam bush (*Commiphora Opopbalsamum*) grows only in Arabia. How could Ezekiel (27:17) claim that Judah and Israel had sent to Tyre "Wax, honey, oil, and balsam." (Moffatt)

The botanists and Ezekiel are both right. The botanists had merely forgotten to look up Josephus,

the great Jewish historian, where he tells us that there has been balsam in Palestine since the time of Solomon. The bushes were cultivated principally in the neighborhood of Jericho. Josephus also answers the question as to how they got there. They were reared from seeds which had been found among the spices which the Queen of Sheba brought as gifts.

That seems a daring assertion.

But there is a further bit of evidence. When the Romans entered Palestine, they actually found balsam plantations in the plain of Jericho. The conquerors prized the rare shrub so highly that they sent twigs of it to Rome as a sign of their victory over the Jews. In A.D. 70 Titus Vespasian put an imperial guard in charge of the plantings to protect them from destruction. A thousand years later, the Crusaders found no trace of the precious bushes. The Turks had neglected them and allowed them to die.

Mastic, which Ezekiel also mentions, is still found in Palestine. These are the yellowish-white transparent globules from a pistachio bush (*Pistacia Lentiscus*). They are greatly valued for their perfume and are used medicinally. Children gladly surrender their last baksheesh for a few bits of this native chewing gum, which was wisely extolled in ancient times as being good for teeth and gums.

In the Promised Land the following aromatic resins are indigenous: Galbanum from a parsley-shaped plant (*Exodus 30:34*), stacte from the Storax bush (*Exodus 30:34*), Ladanum from the rock rose, and Tragacanth (*Genesis 37:25*) from a shrub of the clover family. Botanists found all the Biblical spices.

The receptacles for these often expensive items have been found by archaeologists under the debris of walls, among the ruins of patrician houses,



and in royal palaces. Bowls of limestone, ivory, and sometimes of costly alabaster, with little pestles, were used for mixing the aromatic ingredients of the finest unguents. The recipes of experts in ointments were greatly sought after. Tiny bottles of burned clay were used for keeping perfumes. In larger jars and jugs the scented spices were replaced with olive oil. Oil was well known for keeping hair and skin in good condition. Even poor folk rubbed it into their hair and skin, without the scented and generally very expensive ingredients. They got plenty of oil from their olive groves.

Neither curling pins, nor hair pins, nor mirrors—brightly polished metal discs—failed to find a place on the dressing table. These important items of beauty culture counted as luxury imports from the Nile, where they had been regarded as indispensable by the wives of the Pharaohs for many dynasties.

However much the prophets railed against it, they were never able to drive the ancient equivalents of rouge and mascara completely out of the boudoirs of the wealthy.

Women were fond of decorating their hair with delicate yellow sprays of the lovely loosestrife bush. But they were even more fond of a yellowish-red powder that was extracted from the bark and the leaves of the same shrub. The Arabs call it henna. With this henna they dyed their hair, their toenails, and their fingernails. Astonished archaeologists found nail varnish of this bright red hue on the hands and feet of Egyptian mummies. Cosmetic laboratories and factories still use henna, despite all recent developments. Eyebrows and eyelashes were tinted with galena; powdered lapis lazuli gave the desired shadows on the eyelids. Dried insects—cochineal—provided, as in the modern lipstick, the necessary carmine for a seductive mouth.

In view of the dainty perfume flasks, the ivory ointment boxes, the mixing jars and rouge pots, which have been salvaged from the ruins of Israelite cities, we can well imagine how harsh the threats of the prophet Isaiah sounded in this world which cared so much for color, cosmetics, and perfume: "And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty."

(Isaiah 3:24)

From *The Bible as History*, by Werner Keller. Published by William Morrow & Company. Copyright © 1956 by Werner Keller.

A New Deal for Witch Doctors

BY ANTHONY BARKER

NQUTU, ZULULAND, SOUTH AFRICA—It all depends on how you look at the problem. From the point of view of Western man, secure as he imagines himself behind the barricades of Science, all the works of those whom he is pleased to call witch doctors, seem both crude and evil. It is so very easy to scorn those whose trust is placed in the indigenous system of medicine and, scorning, to despise.

Yet how do the customs and beliefs of Europe look through other eyes? Vaccination; in what way does this differ from scarification by the Diviner? Is not preventive inoculation against diphtheria very like a ritual carried out for the protection of a child from nameless evil? What real division can be seen between poliomyelitis vaccine taken by mouth and food taboos observed within the family? Or saints and ancestor-spirits for that matter; what distinguishes them from one another?

Parallelisms

We who work in mission hospitals are daily made aware that it is possible to interpret human life in a wholly different way from that we have inherited from centuries of Christian influence, from XVIIIth century liberalism, and from modern scientific thought. It has taken us all too long to realise that among our patients a baby is not considered a perfect organism born into the world equipped for ultimate survival, but a fundamentally ill creature destined to die unless cleansed from this evil principle within itself.

The parallel with Christian concepts of Original Sin is obvious: a child is born tainted with Original Illness and must be regenerated if it is to survive. Small wonder then that almost every child is given some form of treatment against this inherent defect which we know by the name of Inyoni. Therapy begins with a cleansing of the bowel, as throughout man's history has been done, but there are more complicated customs which may be followed, such as the symbolic burial of the newborn child. Here the infant is taken to a spot on the veld where lightning has struck. A small "grave" is dug and the child given an enema and made to evacuate the bowel into the hole in the ground. The "grave" is



immediately filled in, and the party walks away quickly from it, without looking backwards. Again the similarity to the Scape-goat in the wilderness is inescapable, with a sharp reminder of the fate of Lot's wife.

The Mediator

The mediator throughout is the Isangoma Diviner. He, or she (for many of them are women) has a function more priestly than medical, being concerned with the invisible world of the spirit. Even the selection and training of these men and women are mystical and governed by dreams and visions. It is all so spiritual, only we have not wanted to see it as such. The family unit, which is so important in the regulation of life, is considered to be the whole body of the living and the dead, and the way to the dead is through the mediation of the Isangoma.

It is by the Isangoma's influence that the spirits of the dead are returned to the bereaved home. Through the Isangoma, angry and peevish spirits can be placated, or benevolent ancestors praised. Of course, this is all immensely remote from our own beliefs and often in sharp denial of Christian understanding.

Such similarities as we noted are, in fact, almost accidental likenesses which cover a world of difference. We believe our vaccines to be a "real" protection against disease; we discount the idea of Original Illness; we hold the saints in veneration but scarcely in fear. Yet we must not forget that our rationality implies a secularisation of our thinking. We have taken to calling in the spiritual world only when our understanding of disease fails or our therapeutic powers are deficient. For appendicitis we generally accept the surgeon to be God's agent for our healing.

Implications of Faith

In a mission hospital we are under obligation to explore more widely the implications of our faith in the practice of medicine. We are able to take seriously the spiritual concepts of our patients because they are close to our own understanding. The secular world has reduced man to a paper-thin, two-dimensional creature of body and mind, and no longer the robust creation of a loving God, filled out by the acquisition of a third dimension of the spirit—the sort of man God was content to be in Palestine a few years ago.

Of course, the results of the ignorance and prejudice of the Diviners are often terrible, but so are the results of ignorant and prejudiced cancer-quacks which abound in our country, promising peace where there is no peace. We cannot string along with the Diviners, for we have learning and skill far in excess of theirs, but we can value what they have seen and be humble before what they have

achieved. Let us finally reject the idea that the situation in which we find ourselves is a simple "Doctor versus Witch Doctor" one. We know only too well our limitations when faced by the hysterical and the mad, the young man groaning from the pain of an imaginary snake in his belly or the young bride of nine months brought to bed of a baby which does not exist except in her hopeful imagination.

In the Charles Johnson Memorial Hospital in Zululand, as at our mission hospitals throughout the land, we are working towards a clearer understanding and a more widely disseminated knowledge. By training nurses and by our daily contact with the patients, we are trying to establish a more excellent way. Only as our people know more, and come more surely in contact with the compelling love of God for His creatures, will the power of the Diviner wane, and fear be replaced by hope. This is going to be achieved not so much by scorn as by understanding. ▶



The Church's Gold Foundation

BY ARNOLD EDINBOROUGH

TORONTO, ONTARIO, CANADA—If love of money be the root of all evil, we should take a very close look at the roots of the Anglican Church in Canada.

There is a certain air of smugness amongst some people because we have set out to raise \$2½ million for Anglican World Mission over the next five years.

This money will be used to help pastors who are now paid less than \$50 a year, teachers who get little more than their keep at pitifully inadequate schools. It will go to providing motor cars, even bicycles, for people who up to now have had to do the Lord's work on foot, covering distances which would make a North American blench.

No Chance of Hatching

But whilst we are making such a fuss about raising this \$2½ million, the Anglican Church in Canada is sitting on maybe twenty times that amount, and clearly it is not going to touch a nickel of it.

This money has been bequeathed to the Church by hundreds of devout and wealthy Christians. It is now invested and held in trust by General Synod, by dioceses, and by parishes. A quarter of it is held for pension funds, but the greater part is held for a multiplicity of purposes.

Now I know that a trust is a trust and that it is the proper, conservative thing to think of capital as sacrosanct, and only income as expendable. Indeed, when I questioned why we could not dig into capital at a diocesan meeting, I was told quite bluntly that capital is sacrosanct.

That word *sacrosanct* stuck in my gullet. It gave me almost as great a shock as I got the other day walking down Main Street in Winnipeg, when I suddenly came face to face with a billboard which announced in letters three feet high—*Credit Is a Sacred Trust—Pay Your Bills Honestly.*

Now whatever else credit may be (a convenience, a sales gimmick, an advertising ploy), it is not a Sacred Trust. But such a billboard seems less blasphemous to me than the idea that a trust fund in the Church is sacrosanct. For the attitude of the Retail Merchants' Association of Canada towards credit is understandable. But how can churchmen square their attitude with the statement of Jesus in the Sermon on the Mount:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"For where your treasure is, there will your heart be also."

And it is not just treasure. This can be measured in millions of dollars, but the real estate holdings of the Church can be measured in hundreds of millions. They include not just the ground on which our churches stand. There are many areas in our older cities which are far away from any church, but from which the Church still derives satisfactory revenue.

Now, it may be naive to interpret the Bible so literally as it seems to invite us to do, but I cannot help thinking that a great deal of church workers' time is taken up with the administration of these trusts and real estate businesses.

Time for a Change

At a time when we are earnestly talking about the reform and revitalization of the Church; at a time when we are desperately trying to show the emerging nations how concerned we are with their welfare; at a time when the message of Jesus needs to be taken to every corner of the world, beginning on our own doorstep, is it not time to liquidate some of these dormant financial assets and put them to work?

If the Church in Canada were to agree to divest itself of even one-tenth of its present endowment and trust money, we would be able to send several times the amount we have already undertaken to raise for Anglican World Mission.

I, for one, cannot see why in Heaven's name we don't do it.

From the October, 1964, issue of *Canadian Churchman*, monthly publication of the Anglican Church of Canada.

AN ABIDING CHRISTIAN ETHIC?

BY JOHN A. T. ROBINSON

WOOLWICH, ENGLAND—In what sense are Christian morals today different from Christian morals yesterday? Is there not an abiding Christian ethic? Indeed, can you have a new morality any more than a new gospel? The tension here is between the constant and the variable, the absolute and the relative, the eternal and the changing.

To the "old morality" it looks as if the advocates of the "new" are betraying the absolutes of right and wrong and selling out to relativism. What I would seek to urge is that they have equally vital concern for the element of the unconditional but are placing it elsewhere.

The "old morality," if we may continue to use these terms, locates the unchanging element in Christian ethics in the content of the commands. There are certain things which are always right, and others which are always wrong. These absolute Christian standards are eternally valid, and remain unchanging in the midst of relativity and flux. And it is this body of moral teaching, grounded firmly on the laws of God and the commands of Christ, which the Church exists to proclaim to every succeeding generation of men and women, whether they hear or whether they forbear.

Christian ethics, according to this view, is concerned with applying these standards to the changing situation. It starts from the fact that the Bible supplies a God-given "net" or framework of conduct for human affairs. The task of moral theologians is to keep the net in repair for each generation, and to define its mesh more closely as new occasions teach new duties.

There is nothing static about this conception of Christian ethics as long as it does not become ossified, and casuistry at its best has conserved fluidity with fixity in a way that compels the reluctant admiration even of those who most distrust it. But I will not expound this view further. It is the one in which most churchmen have been nurtured, whether catholic or protestant (the difference of emphasis being that the catholic tends to maintain the net by narrowing its mesh, the protestant by strengthening its cords). Rather, I should like to move on to try to interpret the opposite approach.

This view starts from the other end. It does not in the least deny the need for a "net." No person, no society, can continue or cohere for any length of time without an accepted ethic, just as ordered life becomes impossible without a recognized legal system or a stable economy. And the Christian least of all can be disinterested in these fields. The more he loves his neighbour, the more he will be concerned that the whole ethos of his society—cultural, moral, legal, political and economic—is a good one, preserving personality rather than destroying it.

But he will also be the first to confess that Christ does not supply him with an ethical code, any more than he supplies him with a legal system, or a polity, or an economy. For it was not Jesus' purpose to provide any of these.

Jesus' purpose was to call men to the Kingdom of God, to subject everything in their lives to the overriding, unconditional claim of God's utterly gracious yet utterly demanding rule of righteous love. And men could not acknowledge this claim without accepting the constraint of the same sacrificial, unselfregarding *agape* over all their relations with each other.

It is this undeviating claim, this inescapable constraint, which provides the profoundly constant ele-



ment in the distinctively Christian response in every age or clime. For it produces in Christians, however different or diversely placed, a direction, a cast, a style of life, which is recognizably and gloriously the same. Yet what precisely they must do to embody this claim will differ with every century, group and individual.

The elements of fixity and freedom are still there, but the mixture is different; and it allows those who start from the second end to treat freely what, for those starting from the other end, seems most fixed. And this not unnaturally is disconcerting. To those for whom the element of constancy in Christian ethics is content-centred, changes in what the Church teaches in different generations or cultures must inevitably appear as a threat—or as a mark of imperfection. Ideally it always ought to be the same for all men everywhere. If it is not, it is a sign of unhappy division or of moral decline. And the answer in either case is a reiterated affirmation of the abiding, unchanging values.

But realism, if nothing else, requires us to admit that the situation is not so simple. The content of Christian morals has over the centuries changed considerably. And I believe that Christians should not have too troubled a conscience about the fact that what their brethren have believed to be right and wrong in different situations has differed, and still differs, widely.

We can see this most clearly in the field of economics and politics. There is no one Christian social ethic, and even a short remove in space or time reveals how limited is the reference even of the greatest moral theology.

How subtly dated now seem the social ethics of the Christendom Group of the 1930's, or even of William Temple. This is not to detract in the least from their work. It is simply to recognize that there is no such thing as a Christian ethic. The raw material of an ethic is provided by the ethos of a society or a century or a group. Times change and even Christians change with them. And, as we are



increasingly aware in our complex technocratic society, our moral judgements have to take into account all kinds of purely technical assessments in which Christians have no peculiar or unchanging wisdom.

As long as we allow for this relativistic factor in all ethical judgements and are not afraid to face it as Christians, then we shall not be unduly disturbed by our divergent moralities. Of course, a sizable part of these differences must always be put down to slowness, stupidity and sin—and the blindness of Christians to such issues as slavery, war and race is, in retrospect, frightening.

Nevertheless, the changes and differences are, I think, far more to be attributed not to moral enlightenment (if any) but to the fact that the non-moral factors are constantly shifting, so that what were not moral issues become so, and *vice versa*. A problem is redefined or its scale is altered until a difference in degree becomes a difference in kind.

As examples of this process, take the matter of capital punishment. Even within my brief ministry the whole temper of the Church's pronouncement has changed, and I cannot believe that this is due simply to the fact that bishops were more enlightened in 1962 than they were in 1948. Our

understanding of punishment has been subtly modified by non-theological factors, so that we can see the enormity of some of the things we do, as previously men came to see the enormity of burning witches.

Again, our changed moral attitude to suicide is another obvious example—though the 1959 report *Ought Suicide to be a Crime?* will, I trust, appear in retrospect to be only the first tentative steps of the Church of England into the twentieth century. For it sees suicide, I believe, in less than realistic terms, primarily as sin of the individual against society rather than the other way round.

I cite these issues as examples of how the Christian ethic is not an unchanging body of fixed teaching. But though many would admit this in the field of social ethics (while regarding it perhaps as a weakness), they would vociferously repudiate such a copelusion in the field of personal ethics. Here there are some things that are always wrong and nothing can make them right. But where do we draw the line even here? The power of modern drugs, for instance, to keep old people artificially alive has posed some odd problems to the most fundamental commandment underlying the Hippocratic oath.

I would, of course, be the first to agree that there are a whole class of actions—like stealing, lying, killing, committing adultery—which are so fundamentally destructive of human relationships that no differences of century or society can change their character. But this does not, of course, mean that stealing or lying can in certain circumstances never be right. All Christians would admit that they could be. And the Church has traditionally said that some killing—in a just war, for instance, or in capital punishment—is right.

The truth is that in theology as in every other science there is a gradual progression from "pure" to "applied." The closer one keeps to the "pure" centre, the more confidently one can talk of "timeless" truths, but the more specific the application the more variable the conclusions. In Christian ethics the only pure statement is the command to love: every other injunction depends on it and is an explication or application of it. There are some things of which one may say that it is so inconceivable that they could ever be an expression of love—like cruelty to children or rape—that one might say without much fear of contradiction that they are for Christians always wrong. But they are so persistently wrong for that reason. There is not a whole list of things which are "sins" *per se*.

That is not to say that there are not working rules which for practical purposes one can lay down as guides to Christian conduct—the catachetical pas-

sages in the New Testament epistles give plentiful examples. But in the last resort—St. Paul makes it as clear as Jesus—these various commandments are comprehended under the one command of love and based upon it. Apart from this there are no unbreakable rules.

babies. The other, a girl, would serve as a suitably shocking advertisement for the Freedom from Hunger Campaign. Undernourished, thin as a match, with a belly hard and distended with wind and worms—who cares? Just another girl?

God's care is shown through Sister's love and concern as she talks about proper quantities of food and leaves some Vitamin B Complex to try and bring back health.

Then on down to the little group of catechumens surrounding Grandma with a wonderful face and a smile through which the Glory of Christ shines clear. Among the catechumens is a fine boy of fifteen who has never been to school, not even for a day. They cannot afford the fees. Two other boys of ten who were in the last stages of anaemia when Sister found them are now on their way back to health through her constant vigilance and care.

Here in the shade of the trees there is a tiny thatch hut and a roof of scrap iron—a chair, a little desk, and some holy signs. This is a special place of which they are very proud, because here Sister stays when she comes.

We sit under the trees and drink tea and talk, and sing together a Hindi hymn.

On the way back we meet a little girl who, like so many of the inhabitants of these little tin shacks in the valleys, is in great pain from rheumatic fever. By now it is raining, and she comes back to the car with us for some medicine. Sister lends her a raincoat to be picked up again on the next visit when an instruction class for catechumens and hearers will be held.

Finally we go down into a valley on the edge of the cathedral parish. Here shaming poverty destroys body and soul. A woman with thirteen children, all undernourished, weakened babies, minds and bodies below par. Everywhere filth and dis-

WHO WANTS HARI?

BY JOHN CHARLES VOCKLER

BISHOP'S HOUSE, SUVA, FIJI ISLANDS—His name was Hari. He was a little boy of twelve, and all the way up the slippery soapstone ridge and the slithering muddy path he held tightly to my hand. He hoped to prevent my falling down and injuring myself, but his sticky hand firmly clasped was more than that. It was an acted parable of trust and of a response to concern.

When I meet Hari and others like him, I see how rich I am in material things, and I realise as I am humbled how much richer I am by his trust and hope and confidence.

How did I meet Hari, this little Indian boy in Fiji? By going out to spend a day with Betty Slader on her rounds.

We left Bishop's House at 9:00 A.M. and drove out about twelve miles to Sawani where we met a small group of people, a family of catechumens and some of their Hindu neighbours.

A cup of tea in a cracked enamel bowl, sweet and sickly, but offered with genuine hospitality, made us all one. Sister Slader and I sat barefoot and talked with them about the rice crops and the annual rentals. None of the children was going to school, for the fees were beyond the meagre family budget. But happy smiles showed how genuine was our welcome.

Then on to Koronivia and along the muddy fields to see a man struggling against the after-effects of a stroke. He had been thinking about becoming a Christian and had been asking deeply intelligent and searching questions. But now he is not so sure. The gods may have sent this crippling paralysis because of his contemplating a change of faith.

Back to Nasinu eight miles where we climb over into a valley with an indescribably beautiful view to the sea. On our way down we are called to a house where there are two babies both seven months old. One is a boy who would make a good advertisement for whatever it is that builds bonny



order lightened by brave attempts at a garden, at cleanliness. A girl with an abscess. Medicine, a smile, a little food, some clothing, a blanket—these we have to give. "A cup of cold water?"

But what can we do for the wandering Romeo whose only sport is women to be discarded when pregnancy comes? What can we do for the ignorance and fears which foster dirt and disease when education for the next generation is too costly for parents to give? How in this slum can God's love shine out against the darkness and apathy?

You see, this is where Hari lives. What can we do for Hari, who climbs hopefully out of his valley with his hand firmly clasped in mine up to the car to wave goodbye to Sister and to Father Bishop?

Who cares for Hari? After all, he is only one little Indian boy—one among so many. God cares. I care. Sister Slader cares. Do you care? ▶

FAITH FIRST



BASUTOLAND—Priests in Basutoland missions have to do much of their parish visiting on horseback, and not long ago Donald Hiscock, who is stationed at the Chooko subpriory of the Society of the Sacred Mission, came during the rainy season to the banks of a river in furious spate. As he wondered whether there was a way through the rushing torrent, he noticed a small Basotho standing on the distant bank.

"Can I cross? Will you guide me?" he called out.

"Yes, surely," said the Basotho, "come on, I will guide you."

Horse and rider plunged into the stream, and to the priest's discomfiture the water soon came up to the horse's shoulder; but as the little man on the other side kept on calling, "Come on, Father, come on!" he went resolutely forward and at last scrambled dripping up the far bank. "Thank you," he gasped out, and the Basotho replied calmly: "Aiee, my Father, it is nothing. I had been wondering myself whether it was safe to cross. Now I know it is all right." ▶

From the November, 1964, issue of *Anglican Eagle*, publication of the Anglican Diocese of Zambia, Central Africa.

LEAVE IT TO ME

BY CHARLES PEGUY

God Speaks:

I don't like the man who doesn't sleep, says God.
Sleep is the friend of man.
Sleep is the friend of God.
Sleep is perhaps the most beautiful thing I have created.

And I myself rested on the seventh day.
He whose heart is pure, sleeps. And he who sleeps has a pure heart.

That is the great secret of being as indefatigable as a child.

Of having that strength in the legs that a child has.
Those new legs, those new souls,
And to begin afresh every morning, ever new,
Like young hope, new hope.

But they tell me that there are men
Who work well and sleep badly.
Who don't sleep. What a lack of confidence in me.
It is almost more serious than if they worked badly and slept well....

They have enough virtue to work. They haven't enough virtue to be idle.

To stretch out. To rest. To sleep.
Poor people, they don't know what is good.
They look after their business very well during the day.

But they haven't enough confidence in me to let me look after it during the night....

As if I wasn't capable, if you please, of looking after it a little.

Of watching over it.
Of governing and conducting, and all that kind of stuff.

I have a great deal more business to look after, poor people, I govern creation, maybe that is more difficult.

You might perhaps, and no harm done, leave your business in my hands, O wise men.

Maybe I am just as wise as you are.
You might perhaps leave it to me for the space of a night.

While you are asleep
At last

And the next morning you might find it not too badly damaged perhaps....

Because between now and tomorrow, maybe I, God, will have passed by your way.

Human wisdom says: Woe to the man who puts off what he has to do until tomorrow.

And I say Blessed, blessed is the man who puts off what he has to do until tomorrow.

Blessed is he who puts off. That is to say Blessed is he who hopes. And who sleeps. ▶

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Throw Those Romans Out

BY HUGO MULLER

CHIBOUGAMAU, QUEBEC, CANADA—A great deal is written and talked about "the need of a modern Gospel," "something that will speak to man of today," "a message relevant to the times." The impression is given that twentieth-century man cannot respond any more to the Gospel as it is taught by the Church and found in the Scriptures. It is high time that we realize how dangerous this talk is—how nonsensical and even, at times, blasphemous.

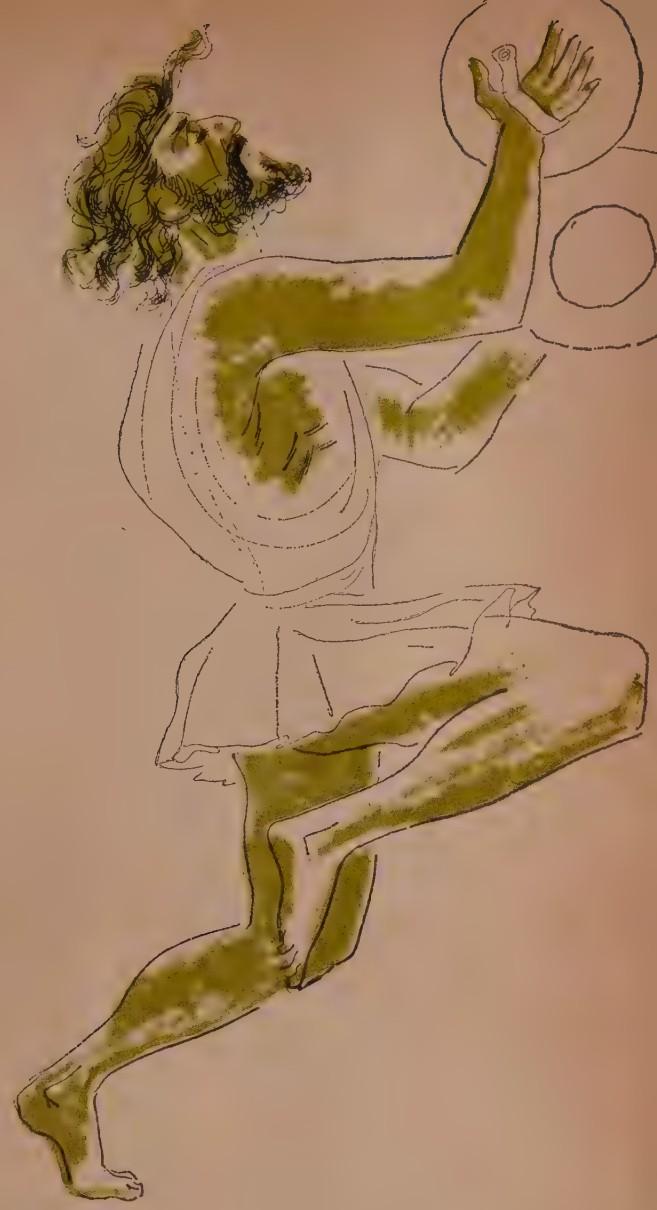
It is not that man of today has all of a sudden magically evolved to a superior level on which he cannot respond to God any more: the matter is simply that he WILL not respond. And that was exactly the situation in any other century.

The Gospel of a "Kingdom not of this world" and His whole attitude of "non-violence" was most "irrelevant" to the extreme nationalist party, the Zealots. We may well imagine them saying, "What on earth is Jesus talking about? Lilies in the field and birds in the air . . . ? Why doesn't He relate to the need of the times, get an army together and throw those Romans out of the country?"

Again, the Pharisees, Lawyers, and Scribes could have said (and probably did), "What we need today is much more intensified education in the Law to this multitude who knows not the Law of Moses. All this talk about the Bread of Life and Living Water is highly irrelevant in times such as these."

And the Sadducees no doubt reacted in this vein: "Surely it is perfect nonsense to be talking about the Kingdom of God in all sorts of little parables. What is needed in our day is to relate to the political knowledge which will maintain our delicate balance of co-existence with Caesar."

The Apostles follow in their Master's footsteps, relevant or not. We find St. Paul, on Mars Hill, not "relating" to the Athenians at all. He could have attracted immediate interest and a good following had he taught on the immortality of the soul, which would have been quite acceptable to his Greek hearers. Instead, he boldly preached what he knew to be a stumbling block for the Jews and folly to the Gentiles: an actual, factual Resurrection. "Highly irrelevant," the Athenians no doubt said.

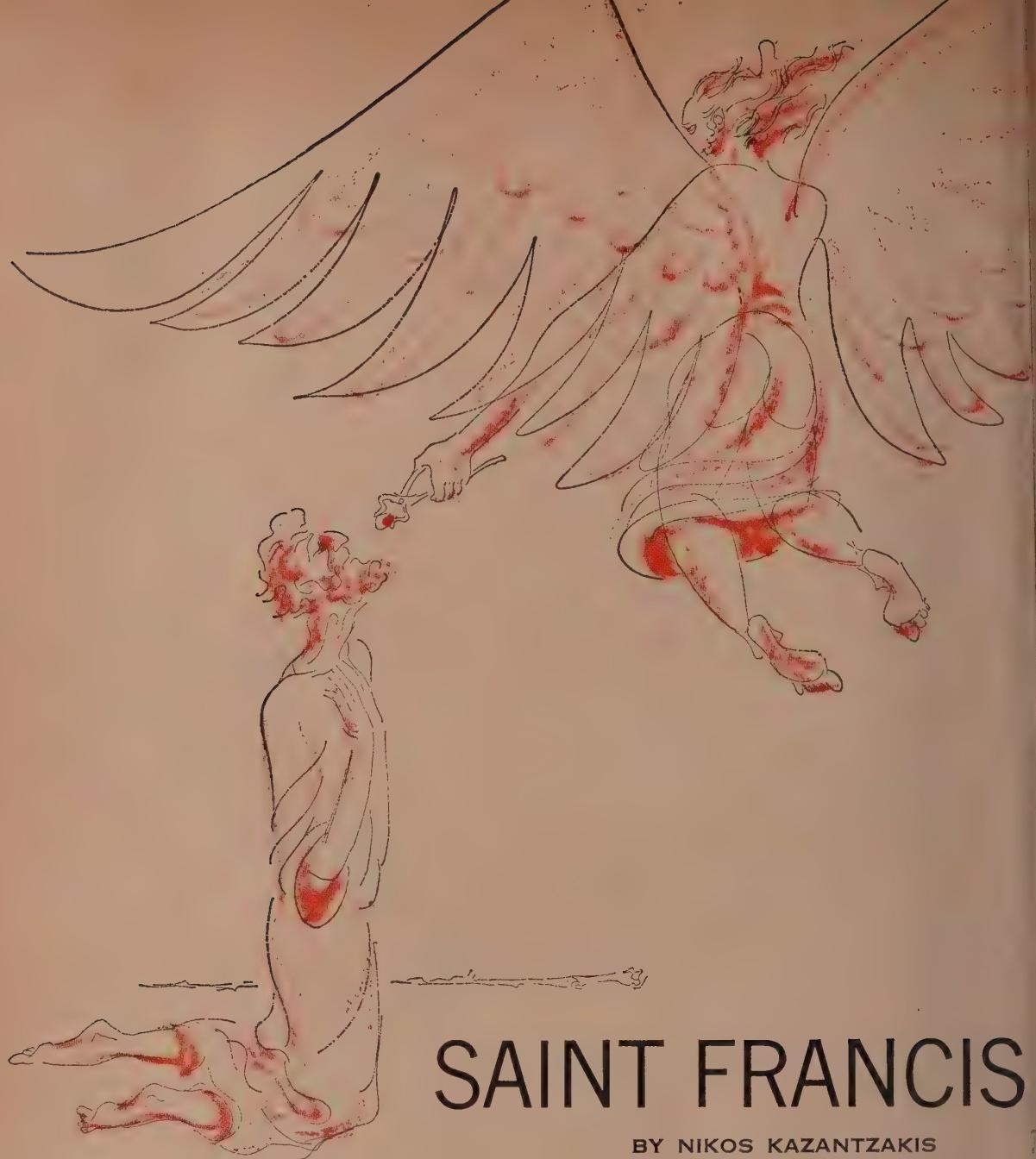


In fact, we find that wherever and whenever the Gospel has been proclaimed in the power of faithfulness to Christ, it has met with considerable hostility and objection, or else with valiant attempts to water it down to a somewhat more domesticated and less disconcerting proposition.

. . . Let's be honest. There is nothing wrong with the Gospel. Only with ourselves.

And if the words of our Lord are irrelevant to modern conditions, then let us have the honesty to say that it is modern conditions that are at fault—that these should be changed rather than the Gospel.

The talk of modern gospels is just man's perennial effort to take the road of the least resistance. If we want to be honest to God, let's be honest with ourselves also, and admit that twentieth-century man is just as rebellious as his first-century counterpart.



SAINT FRANCIS

BY NIKOS KAZANTZAKIS

ASSISI, ITALY—The friars assembled in a clearing in the forest. Francis rose, crossed his arms upon his breast according to his habit, and began to speak. His voice was tranquil, muted, sad; from time to time he extended his hand toward the brothers as though asking for alms.

Using simple words, he related how he had entered the Eternal City, how he managed to see the Holy Father, and how he knelt and laid the Rule at his feet. Three days later, surely on command from God, the pope had affixed his seal—look, here it was! Francis removed the hallowed parchment from his bosom and read it slowly, while the friars listened, fallen on their knees. And as soon as he had finished, he extended his

arms above them and said something more—but now he was not speaking to them, he was praying:

"Holy Mistress Poverty, thou art our wealth. Do not leave us! Grant that we may be always hungry, always cold, and that we may have nowhere to lay our heads!"

"Holy Mistress Chastity, purify our minds, purify our hearts, purify the air we breathe! Help us to conquer the Temptation that prowls around our hearts like a lion."

"Holy Mistress Love, adored first-born daughter of God, I lift my arms to Thee: hear me and grant my prayer. Widen our hearts that they may accept all men, good and bad; that they may accept all animals, wild and tame; all trees, fruitful and

unfruitful; all stones, rivers, and seas. We are all brothers. We all have the same Father, and we all have taken the road which leads us back to our paternal home!"

He stopped. Perhaps he intended to say more, but Brother Elias jumped up, his gigantic body steaming, sweat flowing from his temples.

"Let the other friars speak too, Brother Francis," he called in a thunderous voice. "We are all equal before God, and each one has the right to speak his mind freely. . . . Brothers, you have heard the Rule which Brother Francis has brought us from the pope's hand. Do you like it or not? Let each of you rise and speak without constraint."

For a moment everyone remained silent. Some had objections to voice, but felt too much respect for Francis. Others had nothing to say; they had not understood very well what Francis had read, and thus they held their tongues.

Finally Father Silvester rose. "Brothers," he said, sighing, "I am the oldest here, and that is why I have been bold enough to rise and speak first. Listen to me, my brothers: the world is rotten, the end is near. Let us scatter to the four corners of the earth and proclaim the destruction of the world so that men may be frightened into repenting, and thus be saved. That is my opinion, but act as God enlightens you."

Sabattino leaped forward, his face yellow and embittered. "The world is not rotten," he shrieked; "only the lords are rotten. The first part of the fish to stink is the head! We should rise up, rouse the populace, and then attack our overlords—burn their castles, burn their silk clothes, burn the plumes they wear on their heads. This is the only true crusade, the only way we shall ever deliver the Holy Sepulcher. And what is the Holy Sepulcher: the wretched populace, which is being crucified. Resurrection of the people: that is the true meaning of the resurrection of Christ!"

"The people are hungry!" shouted Juniper, all aflame. "They haven't enough vigor even to stand on their feet, so let them eat first to regain their strength; they lack eyes to see how they are being oppressed, so let us open their eyes for them! Brother Francis, why don't we forget the kingdom of heaven for a minute and pay attention to the kingdom of this earth—that's where we must start! You've heard my opinion. We ought to have a scribe here to write everything down!"

Bernard was the next to rise. "Brothers," he said, his blue eyes brimming with tears, "let us depart the world of men. How can we expect to contend with the rulers of the age? Let us depart, take refuge in the wilderness, and dedicate our days and nights to prayer. Prayer is all-powerful, my brothers. A person prays at the top of a mountain, and the prayer rushes headlong down, enters the cities below, and rouses the hearts

of all transgressors; at the same time it mounts to God's feet and bears witness to the suffering of mankind. My brothers, only with prayer—not with wealth, not with arms—shall we save the world."

At that point I myself got up to speak. I stammered out a few words but immediately became completely confused and burst into tears, hiding my face in my palms. Several of the brothers laughed, but Francis embraced me and had me sit down next to him, on his right side.

"No one else spoke with such skill, such strength," he said. "Brother Leo, you have my blessing."

He rose and spread his arms wide, as was his custom.

"Love! Love!" he said. "Not war, not force! Even prayer, Brother Bernard, is not enough; good works are needed too. It is difficult and dangerous to live among men, but necessary. To withdraw into the wilderness and pray is too easy, too convenient. Prayer is slow in producing its miracles; works are faster, surer, more difficult. Wherever you find men, you will also find suffering, illness, and sin. That is where our place is, my brother: with lepers, sinners, with those who are starving. Deep down in the bowels of every man, even the saintliest ascetic, there sleeps a horrible, unclean larva. Lean over and say to this larva: 'I love you!' and it shall sprout wings and become a butterfly. . . ."

The whole time Francis spoke Brother Elias squirmed on the rock he was sitting on and nodded his head in breathless perturbation, signaling to his faction. Finally, unable to restrain himself any longer, he jumped to his feet.

"Don't listen to him, brothers! Love isn't enough; what's needed is war! Our order must be a militant one and the brothers fearless warriors with the cross in one hand and the battle-axe in the other. As the Gospel says, the axe must be laid to the root of the trees, and every bad tree cut down and thrown into the fire. There is only one way to conquer the powerful of this world: by becoming more powerful than they are!"

"Away with poverty, away with absolute poverty! Wherefore such arrogance, Brother Francis?





Did not Christ Himself leave His Apostles free to possess sandals, staff, and scrip? Did not one of the Apostles have charge of the purse and struggle to keep it filled in order to feed the group? And you, Brother Francis, are you so audacious as to wish to surpass Christ? Wealth is an almighty sword; we cannot afford to remain disarmed in this ignominious cutthroat world!

"Our chief must be a lion, not a lamb; instead of holding an aspergillum in our hands, we must hold a whip. Or perhaps you forget, Brother Francis, that Christ took a whip and drove out all who sold and bought in God's Temple? I said it once, brothers, and I say it again: war!"

Five or six of the younger friars sprang to their feet with cries of joy and raised Elias up in their arms.

"You are the lion," they shouted. "Step in front; lead us!"

Pale and exhausted, Francis placed his hand on my shoulder and pulled himself to his feet.

"Peace, my brothers," he cried in a voice that was supplicating, afflicted. "How can we bring peace to the world if we do not have peace in our own hearts? One war begets another, and this still another, and thus there is no end to the shedding of human blood. Peace! Peace! Do you forget, Brother Elias, that Christ was a lamb and that He bore upon Himself the sins of the world?"

"Christ was a lion, Brother Francis," retorted Elias. "He says so Himself: *I have not come to bring peace, but a sword!*"

He turned to the friars. "Did you hear? Those were Christ's words; not mine, Christ's: *I have not come to bring peace, but a sword!*"

The friars rose with agitated hearts and separated into two groups. A few gathered around Francis and wept, but the majority surrounded Elias and broke into peals of laughter. Everyone began to talk at once and shout excitedly, until Father Silvester stepped into the middle. "Brothers," he said, "Satan, the black goat, has come once again among us. I see his green eyes in the air!"

Francis made his way through the friars who circled him, and going up to Elias put his arm around his waist.

"Brother Elias, all of you—listen," he said. "Our

brotherhood is passing through a difficult moment. Allow the arguments and counterarguments you have heard during this meeting to settle down tranquilly within you. War? Peace? Prayer in absolute solitude? Time, God's faithful guide, will show us the correct road.

"Meanwhile, my brethren, do not forget your duty! The Holy Father had accorded us the privilege of preaching. The roads of the entire earth stretch before us; let us portion them out in a brotherly way and start our journeys. Our home here is too constricting. We live elbow to elbow, trip over each other, become irritated, angry—and then the Tempter comes. Go into the open air and set off along the main roads, traveling in pairs so that one can be a source of courage and comfort to the other. And wherever you see men gathered together, halt and strew before them the Word of God—immortal nourishment.

"Disperse now, my brothers, my children, disperse with my blessing to the four corners of the earth. The entire world is God's field. Plough it and then sow poverty, love, and peace. Strengthen the world that is tottering and about to fall: strengthen your souls. And elevate your hearts above wrath, ambition, and envy.

"Do you say: 'Me! Me!' Instead, make the self, that fierce insatiable beast, submit to God's love. This 'me' does not enter Paradise, but stands outside the gates and bellows. Listen now to the parable I shall tell you before we part. Remember it well, and let it be a remembrance of me, my children.

"Once there was an ascetic who struggled his whole life to reach perfection. He distributed all his goods to the poor, withdrew into the desert, and prayed to God night and day. Finally the day came when he died. He ascended to heaven and knocked on the gates. 'Who is there?' came a voice from within.

"'It's me!' answered the ascetic.

"'There isn't room for two here,' said the voice. 'Go away!'

"The ascetic went back down to earth and began his struggle all over again: poverty, fasting, uninterrupted prayer, weeping. His appointed hour came a second time, and he died. Once more he knocked at the gates of heaven. 'Who's there?' came the same voice.

"'Me!'

"'There isn't room for two here. Go away!'

"The ascetic plummeted down to earth and resumed his struggle to attain salvation even more ferociously than before. When he was an old man, a centenarian, he died and knocked once again on the gates of heaven. 'Who's there?' came the voice.

"'Thou, Lord, Thou!'

"And straightway the gates of heaven opened, and he entered." ▶

A Short Nightmare

SOMEWHERE IN THE FUTURE—He sat at breakfast gazing at the wall calendar—January 1—a public holiday. Rather different from most New Year's days, as it marked the turn of another century. It was January 1 A.D. 2100.

The Churchwarden's reflections were broken by his wife: "Don't you think you ought to go to the Theological Centre this morning? It's a holiday";—he continued—"the Bishop is going, he told me he had the day off from work and would like to see a good turn-up from the parishes.

"After all," she went on, "you are a professional churchwarden, and you ought to know about church administration."

And so the Churchwarden drove to Barchester. The Theological Centre there, like many others which had sprung up in the Cathedral towns, was a new block in the Close. Today the main hall was full; Rectors and Assistant Clergy of both sexes had arrived with their lay representatives. The occasion was a lecture by Mr. Lewis in charge of Diocesan Administration.

We listened: "I am concerned today with the

Second Reformation and its far-reaching effects on church administration. We can trace the beginnings of these reforms back to the 1960's in a section of the Church known as Anglican. Although small, Anglicanism had an influence out of all proportion to its size, and in saying this we must remember that in those days the Church was so divided it was difficult to get a united opinion on any subject from divorce to altar-wine. Not only did these differences weaken Christendom as a whole, but worse still, each church had its own brand of clericalism.

"Believe it or not, most of the clergy were paid professional men. They had no other occupation and spent most of their time either taking Services, trying to persuade people to attend them, or running meetings. Of course, when anything went wrong they were blamed; after all, they were paid to do it, and the fact it was a very difficult job for very poor pay did not exonerate them.

"In the long run"—Mr. Lewis continued—"things reached such a stage that when people talked about

Continued on next page



the Church they only meant the Clergy.

"But we owe one debt to those Anglican Divines of the 20th Century. Through their wisdom and initiative this sorry state of affairs came to an end. They began the movement towards Unity which was to bring us all together again and give us lay people our rightful place.

"Looking back, it is difficult to say how far this reform was meant to go, but once the laity found their membership of the Church was saddled with a responsibility equal to the Bishops, they demanded they should be trained to meet it. It was soon decided that professional clericalism caused the barrier between the clergy and their people and that it would be much more desirable to have a part-time clergy with a professional laism. So a movement was formed for the abolition of all clergy stipends.

"In the year 2050 clergy stipends were abolished. As the full-time clergy died or retired, their places were taken by those who earned their living in ordinary jobs. The newly ordained were chosen by the laity as being men and women of prayer, of sound education and ability to lead and speak. And as you know, this is the background of those who serve us so well now.

Adapted from the July, 1964, issue of *Anglican Eagle*, publication of the Anglican Diocese of Zambia, Central Africa.

"The millions saved on paying the old clergymen are spent on building and staffing our Theological Centres and in paying the salaries of churchwardens and others employed in administrative work. The only full-time clergy are theological lecturers on the staff of our Centres and at the Universities."

At this point our Churchwarden wanted to ask a question. It was not a particularly relevant one, but he was worried about the growing number of independent monasteries. They had parsons who did nothing else but pray all day, and their influence seemed to be spreading outside the cloister. Here was a new source of clericalism and even a threat to his job.

But as he rose, Mr. Lewis faded away and Jane took his place.

"Come on, Daddy! It's time for tea, and you promised to take us to the Panto. Mummy wants you to call in at the Vicarage on our way and remind the Vicar he must order more coke, get the Sunday School prizes, and collect Mrs. . . ."

The Churchwarden looked at the wall calendar. New Year's Day, 1966. Of course, they were going to the Panto. They always did. And, yes, of course, he would tell the Vicar—he always did!

A Gentler Flame

BY ALBERT CAMUS.

PARIS, FRANCE — It is said that Nietzsche . . . used to walk at night on the mountains overlooking the gulf of Genoa and light great bonfires of leaves and branches which he would watch as they burned. I have often dreamed of those fires and have occasionally imagined certain men and certain works in front of those fires, as a way of testing men and works.

Well, our era is one of those fires whose unbearable heat will doubtless reduce many a work to ashes! But for those which remain, their metal will be intact, and, looking at them, we shall be able to indulge without restraint in the supreme joy of the intelligence which we call "admiration."

One may long, as I do, for a gentler flame, a respite, a pause for musing. But perhaps there is no other peace for the artist than what he finds in the heat of combat. "Every wall is a door," Emerson correctly said. Let us not look for the door, and the way out, anywhere but in the wall against



hich we are living. Instead, let us seek the respite here it is—in the very thick of the battle. For in my opinion, it is there.

Great ideas, it has been said, come into the world as gently as doves. Perhaps then, if we listen attentively, we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope. Some will say that this hope lies in a nation; others, in a man. I believe rather that it is awakened, revived, nourished by millions of solitary individuals whose deeds and works every day negate frontiers and the crudest implications of history. As a result, there shines forth fleetingly the ever threatened truth that each and every man, on the foundation of his own sufferings and joys, builds for all. □



BY THE BOOK

BY EDWARD C. WALKER

RANSAAL, SOUTH AFRICA — "Ambuye a vhe na wi," I sang, pleased at my prowess. That was good: I wasn't even looking at the book. But like the small boy who leaves the handlebars to look after themselves, my moment of rapture was short lived. The bell had come even before the pride. Though none could be more tolerant of an Englishman's mistakes than the average African congregation, there was something in the timbre of the people's response that told me all was not well.

I flipped mentally through the pages of my Venda Grammar (written in Afrikaans, and given to me by the principal of a Lutheran institution whose home language is German).

Surely this was what I had sung so often before—"Inwi"—second person plural: "Vhe"—"hortatief" in the Afrikaans of my Grammar.

"Ambuye," perhaps? Why, of course, that is not Venda but Nyanja, the language of my Nyasa mining congregation ninety miles away. It was as if I had sung "Dominus be with you." I wonder what my English-speaking congregation would have made of that.

I have said that I wasn't even looking at the book. In fact, there is no Venda Prayer Book, though we have an active translation committee working on it at the moment. Meanwhile, the scope is limited.

Different Dialect

Morning and Evening Prayer we have (on dupli-

cated cards), and of course the Eucharist. But for Baptism we have to use the neighbouring language, Shangaan, which most Vendas are reputed to understand.

The Shangaan Prayer Book was translated by the neighbouring diocese of Lebombo (Portuguese East Africa); and our only wholly Shangaan congregation lives on the banks of the Limpopo, the boundary river far up in the north east, where there is also a congregation of sixteen hippopotami.

But even they (the people, that is, not the hippos) use a different dialect from that in which the prayer book is written. What wonder, then, if their Venda neighbours find the Shangaan Prayer Book a little difficult to understand?

Bishop's Waterloo

Certainly the Bishop, whose facility in administering Confirmation in seven or eight different lan-

guages is remarkable, nearly met his Waterloo in attempting to confirm some Venda candidates in Shangaan.

To the Question, "Do you here . . . renounce the devil, the world, and the flesh?" they replied with united resolution, "No."

So to our final language, Sotho. In this northernmost parish of the Republic it is Southern Sotho that some of the congregations speak: the northern dialect is only found further south.

Truly the parish is a Babel; but a very happy one, and one above all where these words apply: "Be always learning and never (or as seldom as possible) cocksure."

I found them just now in the preface to my Nyanja vocabulary, when I was looking up "*Ambuye*." Yes: I shall stick to the book in future. ▶

From the September, 1964, issue of *The Kingdom*, monthly publication of the Anglican Diocese of Pretoria, South Africa.



Theology on the Telephone

BY CHRISTOPHER JAMES G. ROBINSON

BISHOP'S LODGE, BOMBAY—Just as I settle down to write the Bishop's Letter, the telephone bell rings.

Bishop: The Bishop of Bombay speaking.

Other end: Excuse me bothering you, but can you please tell me what are the four cardinal virtues?

Bishop: Justice, Temperance, Fortitude—one minute, I can't think what the fourth is, it will come in a moment or two.

Other end: Where do I find them in the Bible? You see, they come in a crossword I'm doing.

Bishop: Oh, yes, the fourth is Prudence. You know they were discovered by the Greek philosophers and are the natural virtues. The theological virtues Faith, Hope, Charity are specifically Christian virtues mentioned in St. Paul's Letter to the Corinthians.

Other end: Thank you very much: you have told me what I want to know. Have I got them down right? Justice, Temperance, Fortitude, Prudence.

Bishop: That's right.

Other end: Thank you: good-bye.

Bishop: Good-bye. God bless you.

That set me thinking. Today are people taught

at any stage in their life the meaning of the four cardinal (fundamental) natural virtues, taken over from Plato and Aristotle, justice, temperance, fortitude, and prudence, all very fundamental to everyday life? For a Christian they are lifted up onto a Christian plane and are related to the three theological virtues, faith, hope, and love (*I Corinthians 13*). We hear something about them, but probably don't think about them nearly enough.

I then went on to think about the seven deadly sins, pride, covetousness, lust, envy, gluttony, anger, sloth. They are not unrelated to life: they are only too common, pushing in everywhere. Well, what about them? And what about their opposite numbers, humility, liberality, chastity, gentleness, temperance, patience, diligence? And so on to the nine fruits of the Holy Spirit given in Galatians 5:22. What a lot to think about. If only we could all live up to it.

The telephone bell rings again: more theology on the telephone.

Bishop: The Bishop of Bombay speaking.

Other end: Is that Bisheswarlal? Will you please . . . (He is my next door neighbour in the telephone directory.)

Bishop: No, this is 212118.

Other end: Sorry—wrong number.

Bishop tries to practice quickly as many virtues cardinal, theological, and everything else as he can. Who says theology is not related to life? ▶

Ask No Questions

KRUMAN, SOUTH AFRICA—Every day they pass my window, lorry after lorry full of them, with just a few sticks of furniture and a lot of old wood; they are the people from Skeifontein and Groenwater, forced to move from their homes.

There was some discussion with Government officials before they shifted, and the people have received some compensation for their houses, but the fact is, they are having to move. Some of them were shifted only a few years ago when changes were made in the layout of villages at Skeifontein, but now they have been moved again. The place chosen is near Reitfontein, twenty-nine miles north

Batharos. It is good cattle country, but sandy and not at all the sort of country that the people are used to.

Priests visiting them found the people living in tents near the borehole, with their few bits and pieces in a heap outside. As soon as everyone has arrived they will have to start building their houses, as it will be cold at Reitfontein in the winter and building materials are hard to find in those parts.

Their trek of over a hundred miles must have been noticed by many people, but it does not mean that anyone cares. Two thousand people taken a hundred miles in Government lorries, nobody cares them, nobody cares. They had lived in their old reserves from "before 1856," according to the Bantu Affairs Department. Most of those who worked for wages have stayed behind on the farms and mines, their families have been moved, and now the menfolk are a hundred miles from home, but what farmer or mineworker cares about that? It is a whole fortnight now, and the lorries still stop by the rectory window. My maid cried when we saw them, though like the rest of us she is quite used to it now. ▶

From the March, 1964, issue of *Highway*, monthly publication of the Anglican Diocese of Kimberley and Kuruman, South Africa.

BE MY GUEST

BY RICHARD TATLOCK

The patriarch Abraham sat at the door of his tent watching the evening shadows grow longer and longer, and, looking across the desert, he saw the figure of a man slowly approaching. Age had not dimmed the Patriarch's eyes, and he could see that the man was very old. Surely, thought Abraham, this stranger is looking to me for hospitality, and he warned his servants to have water and food ready for his guest.

When the man arrived, Abraham could see that he was even older than he had thought, and he asked him into his tent, gave him water to wash his feet, and set food before him.

The man began to eat at once with neither prayer nor preparation.

"Do you not ask a blessing on your food from the God of Heaven?" asked Abraham.

"No," replied the visitor, "for I do not worship the God of Heaven. I worship Fire."

"Then," said Abraham, "this tent is no place for you." And in a fury of indignation, he drove the old man from the tent to seek rest and shelter where he could in the cold, inhospitable desert.

That night God appeared to Abraham and said to him:

"Abraham, I thought you had a guest."

"Yes, Lord, I had, but I drove him from my tent because he worships not Thee and would not ask Thy blessing on his food."

"Abraham," said God, "I have put up with this man's stubborn ways for nearly a hundred years. Could you not have put up with them for just one night?" ▶

Reprinted from the September, 1965, issue of *Ecclesia*, monthly publication of the Anglican Diocese of Malawi, Central Africa.





The Texture of History

BY D. T. NILES

5:17-19.) Our situation is not simply that we are working for God, but that we are working with him in a world in which he himself is at work.

This constant activity of God constitutes the texture of human history, and by it is determined the ultimate outcome and significance of the things which men do.

For instance, there is no doubt that God is working for the freedom of Africa and its peoples. Men are working too. But every time men get what can be called freedom, it does not necessarily mean that they have got what God intends. Men have a tendency to absolutize their goals. It is freedom they want. But in the last analysis, what God wants is Africa.

The implication of this truth can be made clear by reference to another Biblical incident. God promised Abraham that he would have a son. For ten years Abraham and Sarah waited, until Abraham was a hundred years old, and yet they had no son. In this circumstance it was natural to think that they had misunderstood what God intended. "Take Hagar," Sarah said to Abraham. "That is probably what God meant."

When Ishmael was born, Abraham set the baby before the Lord and asked for his blessing. But God said to Abraham, "This is not what I meant. You have made a mistake." Abraham cried out to God in his dilemma, "But what am I to do now? What do I do with Ishmael?" God's answer to Abraham was one of the most comforting of answers, "I shall be with Ishmael also" (Genesis 16, 17). We serve a God with whom we can trust our mistakes. Our Isaac is his; our Ishmael is also his.

There we must leave it, learning from God to depend on him that our work with him and for him may be relieved of all its anxiety. "You cannot open the bud into a blossom; He who does it does it so simply."

We Are His

Often we put so much stress on our decision for Christ that we forget the overriding importance of his decision about us. I was his before he became mine. In one of the agonizing conversations between God and Jeremiah, Jeremiah asked God, "When did you really get hold of me?"

The Work Is His

The charter of all Christian work is that God himself is the Workman. The words of Jesus were, "My Father worketh and I work. What the Father has given me to do, I do in like manner." (John

God answers, "When you were still in your mother's womb" (Jeremiah 1:5). We are his, and will not be defrauded.

Grace is always near; and nearest when man seems farthest away. It is appropriate that, in the first occurrence in Scripture where grace is the theme, it is associated with a man like Noah, about whom we have only one personal story, and that a story about his drunkenness. (Genesis 9:24.) God's grace toward man is more than unmerited; it is God meeting man when man is hardly conscious of himself or of his relation to God.

They Are His

The work is his. We are his. They also are his. Who are they? If you are a white in South Africa, the black is his. If you are black in South Africa, the white is his. If you are an African, English, the Belgian, the French, and the Portuguese are his. If you are a member of the government, the member of the opposition is his. "They are his," whoever they are.

The truth of God in Christ is truth for all men, because it is truth about all men. It is because Jesus is the truth about you that you have to make up your mind about Jesus.

This all-embracing nature of the Christian faith, however, loses its evangelistic thrust when we who know it do not live by it. It is not enough to believe in it; it must be broken down into relevant action.

In India the train stops during mealtimes at selected stations and the passengers rush to the restaurant to take a quick meal. One passenger, the story is told, had with him a ten-rupee note. At the end of every meal he pulled out this note. But there was no time to change it. So none else of the party paid for the meal. Finally he arrived at his destination with his ten-rupee note intact.

There are many Christians like this. "I believe in God the Father" is a ten-rupee note. It must be broken down into small change. Otherwise it is useless in one's dealings with his fellowmen. "I believe in the Holy Catholic Church" is also a ten-rupee note, but unless it is broken down into small change, this belief does not help. Somebody will have to pay for food on the journey.

They are his whoever they are, and we carry the responsibility to make this truth known, understood, and accepted.

The Future Is His

There is one future tense in the Church's creed, and it is a future tense about him. "He will come."

Into this future, which is where we are bound, God calls us. No analysis of all that has happened in the past, nor of the present situation, can take the place of adventure with him into that future into which he is calling us.

The promise of Jesus to his Church was that the gates of hell shall not prevail against it. (Matthew 16:18.) The correct posture for the Church is the posture of attack. A church seeking to safeguard itself is never safe. But to the church that attacks the forms of hell, the promise is given that the gates of hell shall not prevail. Here is our task and our assurance.

"I give you the valley of Achor as the door of hope." ▶

At the Door

BY MICHEL QUOIST

The boy stumbled on the landing and the door slammed behind him.

He had been punished.

Suddenly aware of his disgrace, he rushed in anger at the unfeeling door.

He slapped it, pounded it, stamping and shrieking.

But on the wooden surface not a fiber moved. The boy caught sight of the keyhole—ironic eye of that sullen door—

But on peering into it he saw that it was blocked.

Then, in despair, he sat down and cried.

I watched him, smiling, and realized, Lord, that often I exhaust myself before locked doors.

I want to make my points, convince, prove, And I talk and brandish arguments, I strike hard to reach the imagination or the emotions,

But I am politely or violently dismissed—I waste my strength, vain fool that I am.

Grant, Lord, that I may learn to wait reverently,

Loving and praying in silence, Standing at the door till it is opened. ▶

BOOKS

Contributing Reviewers:

W. Charles Hogg, Jr.

Warren H. Deane

Should Immorality Be Illegal?

In an easily read, short (83 pages) book, *LAW, LIBERTY, AND MORALITY* (Vintage Books, paper, \$1.25), H. L. A. Hart, a professor of jurisprudence at Oxford, states a persuasive case for the proposition that imposition of legal punishment as a means of enforcing generally accepted standards of sexual morality is not warranted. It is his opinion that man's freedom is not to be threatened for these purposes.

Moreover, he contends, criminal statutes are inappropriate methods to achieve the end desired, viz., the establishment of a shared morality. He believes the proponents of laws designed to achieve that end ignore what Hart regards as the infinitely more effective means of argument, advice, and exhortation and the social ostracism which departure from accepted moral standards may involve.

One wonders what Hart's comments might be on the predicament of Ralph Ginzburg, who apparently will have the next five years to ponder from his prison cell the fact that he is sitting where he is because he published an unlamented magazine called *Eros* with a sensualistic leer on his face, when a family magazine, widely read by secondary and college students, can publish with apparent impunity a report of a medical journal's investigation into the pathology of the female orgasm (as was done recently). Evidently a publisher of any text, however gamy, need not fear prosecution so long as the work has some perceivable redeeming social value and provided it is disseminated in a plain brown wrapper.

Hart's argument that the proper function of the criminal law in the area of sexual morality is the preservation of public order and decency is not merely an exercise in philo-

sophic debate but has current pertinence.

The American Law Institute in 1955 published with its Model Penal Code a recommendation that all consensual relations between adults in private should be excluded from the scope of the criminal law. The adoption of the Institute's Code is, or will be, on the agenda of most of our state legislatures. It behoves each of us to inquire thoughtfully into the form which the law will take in this area. Hart's slim, brilliant volume is required reading on that score alone.—W. CHARLES HOGG, JR.

The Bible's Lively History

SIX THOUSAND YEARS OF THE BIBLE, by G. S. Wegener (Harper & Row, \$7.95).

If you shun translations, try this one and enjoy the flowing, lively text that has come from Margaret Shenfield's interpretation. No stilted, literal translation, this English version of *6000 Jahre Und Ein Book* is vivid and colorful.

Harper & Row, moreover, has turned it out in lavish style, with many illustrations and attractive binding.

Mr. Wegener starts his story when the Jews were unknown nomads, and he traces the Bible's history through its writing, its compilation, its many translations, and finally, its submission to the study of critical scholars—a task that is still going on, with the aid of scientific devices. All this is set in the historical background of events and personalities, and presented in a way that shows the Bible as the living book it is.

The Bible, he concludes, "has passed through all the stages of man's achievements and come out unscathed and full of life. And always will be, till the end of the world."

It is a pity the Red Sea crossing

is allowed to slip by without its tremendous significance in the religious development of the Jews being stressed, and the manner in which the Gospels emerged from a period of oral teaching is not made as clear as it might be.

These criticisms are quibbles, however, compared with the value this book can have for anyone who wants to know how this unique and powerful book we call the Bible came to have its present form.

A good start for anyone setting out to study seriously, and good reading for anyone who simply wants to know more about the Bible.

Adapted from *Church and People*, newspaper of the Anglican Church in the Province of New Zealand.

Bombing the Separateness

FIRE IN COVENTRY, by Stephen Verney (Revell, \$1.95), is not a "how to do it" design, but the story, in simple terms, of an English diocese that came alive.

As Canon Verney unfolds his story, we see a diocese climbing painfully out of the rubble and destruction of war. As the diocese rebuilt its now famous Cathedral, the Bishop, the Rt. Rev. Cuthbert Bardsley, and his co-workers began to ask themselves, "What good is a consecrated Cathedral without consecrated people?"

The work of the diocese became the shared work of both clergy and laity. Together the people of God hammered out their dedication. New relationships became rich encounters between the people of the diocese. The clergy came out of their usual isolation into a new relationship. People and clergy came together and discovered each other and a new strength. A common life developed within the diocese. The old walls of

Continued on page 42

Summertime Reading for Children

One of the most delightful ways to spend a lazy summer afternoon with our children is to read favorite classics to them, or to find new books for them if they are old enough to read alone.

Even if the youngsters can read, how much cozier it is to have an imagination-stretching book read to them. Many of the books we have listed are not thought of particularly as religious books. But all of them have Christian implications and are full of the excitement and pleasure of adventure.

Laura Ingalls Wilder: *The Little House in the Big Woods; The Little House on the Prairie; Farmer Boy; On the Banks of Plum Creek; By the Shores of Silver Lake; The Long Winter; Little Town on the Prairie; These Happy Golden Years* (Harper & Row, \$3.50 each).

Charles Kingsley: *Water Babies* (Dutton, \$3.50).

Robert Lawson: *Rabbit Hill* (Viking, \$3.00).

Kenneth Grahame: *The Wind in the Willows* (Scribner, \$2.95; paper, \$1.45).

J. R. R. Tolkien: *The Hobbit* (Houghton, \$3.95; Ballantine paperback, 95¢).

Frances Hodgson Burnett: *The Secret Garden* (Lippincott, \$5.00).

C. S. Lewis: *The Lion, the Witch, and the Wardrobe; Prince Caspian; The Horse and His Boy; The Magician's Nephew; The Voyage of the Dawn Treader; The Silver Chair; The Last Battle* (Macmillan, \$3.50 each).

George MacDonald: *The Princess and Curdie; The Princess and the Goblin; At the Back of the North Wind* (Macmillan, \$3.95 each).

T. H. White: *The Sword in the Stone* (Putnam, \$4.95; Dell paperback, 50¢).

Andrew Lang: *The Red Fairy Book* (Random, \$2.95); *The Green Fairy Book* (Random, \$1.95).

E. Nesbit: *Oswald Bastable and Others; Would-Be-Goods* (Coward, \$3.50 each).

Beatrix Potter: *The Tale of Peter Rabbit; The Tailor of Gloucester* (Warne, \$1.25 each).

John Bunyan: *Pilgrim's Progress*, abridged ed., Robert Lawson (Lippincott, \$4.25).

Rudyard Kipling: *Captains Courageous* (Doubleday, \$3.75; Dell paperback, 40¢); *The Jungle Books* (Doubleday, two volumes, \$6.95);

Just So Stories (Doubleday, \$3.95).

Carl Sandburg: *Rootabaga Stories* (Harcourt, \$4.50).

Howard Pyle: *The Story of King Arthur and His Knights* (Scribner, \$5.00).

Lewis Carroll: *Alice's Adventures in Wonderland* and *Through the Looking Glass* (Macmillan, \$3.95).

Nan Agle and Frances Bacon: *The Ingenious John Banvard* (Seabury, \$3.50).

John B. Coburn: *Anne and the Sand Dobbies* (Seabury, \$3.50).

Harold Berson: *Raminagrobis and the Mice* (Seabury, \$2.50).

Michael Flanders and Marcello Minale: *Creatures Great and Small* (Holt, Rinehart, \$3.50).

Jerry Laskowski: *Master of the Royal Cats* (Seabury, \$3.50).

In the Beginning: Paintings of the Creation by Boys and Girls Around the World (Nelson, \$3.50).

John Updike: *A Child's Calendar* (Knopf, \$3.25).

James Playstedt Wood: *The Elephant on Ice* (Seabury, \$3.00); *The Golden Swan* (Seabury, \$3.95).

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BOOKS

separation fell just as surely as the walls of the old Cathedral crumpled during the Luftwaffe raids of World War II.

While evangelism, in this sense, seems remote from our American scene, it rings true in this presentation. The new depths of prayer uncovered during Coventry's diocesan outreach are impressive and encouraging. We look for new means of communication in our age. In this story a diocese found communication possible.

Fire in Coventry is a readable, brief, and great story of a diocese that found itself.

—WARREN H. DEANE

Simplifying the Common

TO KNOW A FLY, by Vincent G. Dethier (Holden-Day, Inc., hardcover, \$3.75; paperback, \$1.95), goes a long way toward bridging the much-deplored gap between scientists and the rest of us—and all without really trying. The reader doesn't have to try, either; he can simply relax and enjoy the author's delightful humor, and the clear, concise writing which sets forth exactly what a scientist is, what he does, and how he does it. Not once does Dr. Dethier use unreadable jargon or drift into tedious overexplanation.

By the end of this short book, the reader will find that he not only has a basic understanding of science and scientists, but also knows a great many things about that house pest, the frustrating, fruitful fly—and all of them so interesting that he will never again be able to dismiss any part of his everyday surroundings as unworthy of attention and observation.

To Know a Fly is recommended reading for anyone over ten, with or without a scientific bent. It is particularly recommended to scientists who—while they may know everything that this book can tell them about science, scientists, and flies—still need to learn the art of communicating with the general public. Dr. Dethier certainly knows how.

—M.C.M.

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WORLDSCENE

DATELINE: TOMORROW

► U.S. military efforts in Vietnam will undergo a marked escalation unless unexpected political developments in Saigon change the picture, predicts a churchman close to the Pentagon.

► Revolution, nationalism, racism, colonialism, and the East-West power struggle will be debated by world church leaders at Geneva, Switzerland, in July when they gather for the World Council of Churches' Conference on Church and Society.

► The United Nations is moving closer to completion of a unique international covenant under which governments would guarantee religious liberty and tolerance to peoples of all faiths and beliefs within their borders.

► Protestants and Roman Catholics in the U.S. have formed a new 36-member working group which will soon meet for the first time to probe matters of common interest and concern.

Eight Unity Delegations Adopt Principles for Union

The Consultation on Church Union, meeting in Dallas, Texas, May 2-5, took a "major step forward" toward forming a 24-million-member united Church by approving a set of "Principles of Church Union." The 15,000-word document, consisting of a preamble and chapters on the faith, worship, Sacraments, and ministry of the Church, now goes to the governing bodies of the eight participating denominations.

The Episcopal delegation, headed by the Rt. Rev. Robert F. Gibson,

Jr., Bishop of Virginia, will present the document to its parent body, General Convention's Joint Commission on Ecumenical Relations, which is meeting on Nantucket Island in June. Depending on the action taken at the Joint Commission's June and subsequent meetings, it could go to the 1967 General Convention in Seattle. If the Joint Commission's action is favorable, they could ask General Convention to send an Episcopal delegation in 1968 to begin negotiations toward forming a united Church.

The Consultation on Church Union consists of nine representatives each from eight church bodies including the African Methodist Episcopal Church, the Disciples of Christ, Evangelical United Brethren Church, The Methodist Church, the Protestant Episcopal Church in the U.S.A., the United Church of Christ, The United Presbyterian Church in the U.S.A., and, by that denomination's action on April 27, the Presbyterian Church in the U.S.

In addition to the "Principles" document, the Consultation:

- Approved "An Open Letter to the Churches" explaining the need for unity as "... what God requires of Christians now."
- Sent out a study paper, "Steps and Stages Toward a United Church," outlining a proposed four-to ten-year period of negotiation toward full intercommunion for the eight Churches which, when achieved, would be followed by a far longer stage of writing a constitution for a structurally unified body.
- Received a study paper, "The Structure of the Church," for further work in their next Consulta-

tion meeting in Cambridge, Mass., on May 1-4, 1967.

The Consultation came into being as a result of a sermon delivered by Dr. Eugene Carson Blake, Stated Clerk of The United Presbyterian Church, U.S.A., delivered in Grace Cathedral in San Francisco in 1960. The 1961 General Convention in Detroit accepted the United Presbyterian Church invitation to approach The Methodist Church and the United Church of Christ to explore the establishment of a united Church. Along the way the Consultation has been joined by its other present members.

Official "observer-consultants" from sixteen other church bodies including the Roman Catholic and Eastern Orthodox took part in the Dallas Consultation sessions.

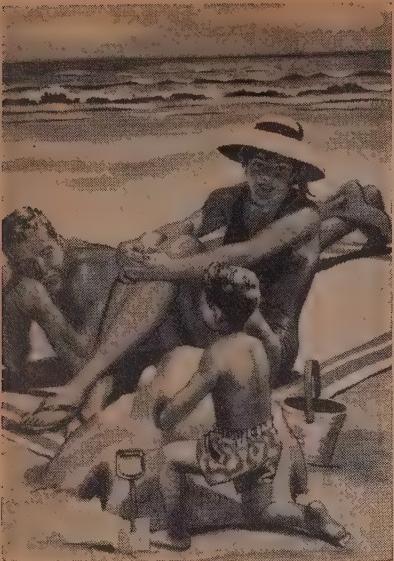
In a surprise move, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, attended the Dallas Consultation as an official Episcopal alternate delegate. "I came," he said, "because I wanted to know, for myself, what happened at this meeting. Then, during the discussion at General Convention, I can say, 'I know what this proposal means. I was there.' (See page 10 for further information about the Dallas meeting.)

Pike Asks to Resign

The Rt. Rev. James A. Pike announced on May 11 his intention to request the House of Bishops' approval of his resignation as Bishop of California to "devote the rest of his life to being a scholar-teacher." The diocese's Standing Committee has accepted his resignation "with regret."

WORLDSCENE

New Storm Brews Over the Little Red Schoolhouse

When President Lyndon B. Johnson sat in the small red schoolhouse of his childhood and signed the nation's first, \$1.1 billion, program assisting parochial as well as public schools, one major phase of a long-standing church-state conflict came to an end. Now, a year later, a second—and possibly more complicated—stage of the battle is underway.

The U.S. Office of Education reports that there are currently some 25,000 school districts receiving Federal funds under the new law. A spot check of 62 of these districts in 12 states reveals that 37,000 of 347,000 children—10.7 percent of the total—attend private

"Does God come to the beach with us?"

To such a question you probably would answer that God is everywhere, that He is present at the beach as well as in church or at home.

But in his search for answers to some of life's questions, your child has reminded you of one of your greatest responsibilities, the religious growth and training of your family.

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special services to parochial schools

Illinois—a challenge to Chicago's dual-enrollment (shared time) program permitting parochial student to use public facilities on a part time basis.

Minnesota, Pennsylvania, Michigan, and Ohio—a total of six suit testing the state authorization of tax-supported bussing of parochial school students.

"Though we recognize the rights of parents or churches to establish and maintain nonpublic schools," declared the Metropolitan Detroit Council of Churches in stating its opposition, "we do not believe it is wise or constitutionally valid for public funds—local, state, or Federal—to be used directly or indirectly to support elementary or secondary schools of any church or nonpublic enterprise."



schools. In other words, millions of tax dollars are going to support church-run institutions, a fact that many citizens resent. The friction which has already sent sparks flying in a number of communities may bring the whole issue of public funds for parochial schools back to Washington in the form of a constitutionality test before the U.S. Supreme Court. For instance:

Michigan—a challenge to a law providing auxiliary services such as remedial reading therapy in public as well as parochial schools.

Rhode Island—a suit challenging the provision of publicly owned textbooks for use in parochial schools.

Maryland—a test of the appropriation of state funds for church-sponsored colleges.

Missouri—objection to the right of a public school district to offer

INHERIT THE WIND II

Anyone who thought that the recent Broadway hit, *Inherit the Wind*, dealing with the famed Scopes Trial, was just a bit of Americana past, had better look again. Two states of the Union—Arkansas and New Mexico—are currently embroiled in disputes over the teaching of Charles Darwin's theory of evolution in the public school system.

Just as they did when young teacher John T. Scopes tried to tell Dayton, Tenn., youngsters 40 years ago that Man was related to the orangutan, fundamentalist Christians are still fighting hard to get the monkey off their backs.

The New Mexico tussle is between Republican candidate for governor David Cargo and the State Board of Education which, in deference to certain groups, labels evolution as a theory and not a fact. Mr. Cargo thinks that it is high time for his state to join the twentieth century.

In Arkansas, Episcopal lawyer Eugene Warren is playing the role of a latter-day Clarence Darrow as he presses the lawsuit of Mrs. Susan Epperson, a 24-year-old biology teacher, who alleges that a 1928 state law prohibiting the teaching of evolution in the public schools conflicts with her freedom of speech. Episcopal Bishop Robert Brown of Arkansas predicted that the court

uld strike down the antiquated
v. "I think it's too bad we've had
at kind of law on the books."

Indian Famine Reaching Peak

Despite efforts by governments
d by Church World Service and
her Christian groups, the famine
currently haunting the subcontinent
India is moving into its worst,
and possibly final, stage.

When the monsoon winds failed
r the third year to bring rain,
e soil turned, as one observer



describes it, into "black cotton" since over 82 percent of India's 36 million people live in 558,000 rural villages dependent on agriculture for their livelihood, hunger soon struck.

Five areas were immediately declared emergency zones. Reports from Uttar Pradesh put the number of villages facing famine at 10,000. In Andhra Pradesh four-fifths of the districts have suffered complete crop failure. Approximately 1,300 villages in Gujarat have reached a critical hunger level, while an additional 4,185 have reached the near-starvation level. Some 400,000 people in Mysore State have entered the peak starvation period.

At the present time CWS is providing one meal per day to 500,000 persons through schools, hospitals, orphanages, and work projects. The aim is to double this figure quickly, with the help of the Episcopal Church and other Christian bodies which participate in the CWS programs.

In another troubled spot, CWS discovered a simple solution to a severe need. Frank Hutchinson, Service Director for Southern Asia, recently returned from a three-week

survey of refugee needs in Vietnam with a briefcase stuffed with surveys and a pair of pajamalike garments. The latter turned out to be the normal day and night wear of Vietnamese children. CWS is now urging U.S. Christians to make or buy sets of boys' pajamas to send to Vietnam.

African Anglicans Vote New Rules for Communion

At its last synod meeting, the Anglican Church in the Province of Central Africa—Zambia, Malawi, Matabeleland, and Mashonaland—voted to liberalize further its rules for admission to Holy Communion.

The admission of non-Anglicans to celebrations of the Holy Communion, already permitted under certain conditions, was regulated further. Permission has always to be given by the Bishop; but he may now give it to those cut off from the mainstreams of their own Church; in schools, colleges, and institutions of their own Church; and at ecumenical gatherings.

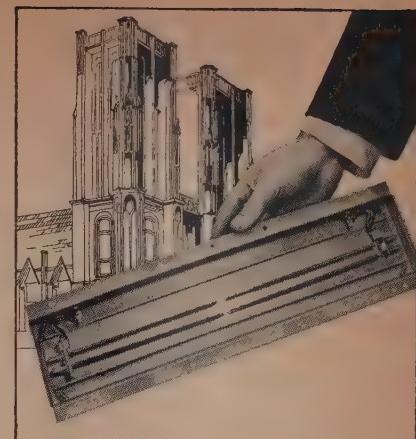
But more than this, Anglicans may now be permitted by their Bishop to communicate at services of the Holy Communion where the celebrant is an ordained minister of a nonepiscopal church, the first time such a decision has been made by any province of the Anglican Communion.

• Major changes in the liturgy have been urged by a special commission of New Zealand Anglicans, including a general revision of the Book of Common Prayer. Equally important changes are being considered by bishops, priests, and laity of the Church of England, who have already written two alternative services for consideration and are currently discussing ways of using these new forms of worship.

UNFASHION SHOW

No, the Mad Hatter didn't dream up the unfashion show. It was the brainchild of the United Church Women of Springfield, Ill.

Weary of sorting out absurd and unusable clothing from donations to the United Clothing Appeal, the women began suspecting that many



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PRESS

people use overseas clothing collections as an opportunity for purging not only their consciences, but also their obsolete wardrobes. To illustrate their point, the volunteers decided to stage an unfashion show before prospective donors.

Soft lights, background music, and the dulcet tones of a commentator echoed through a public auditorium a few weeks later, as members of the United Church Women swept down the runway in a glory of antique cast-offs. There was the swirly-skirted chiffon with the beaded bodice, slightly unbeaded here and there. And the moth-eaten sweater. The high-heeled shoes, the open-toed shoes, and the sling-back shoes. The hats that were the hits of last year's and long-ago Easter parades. Several strapless dinner dresses. And a foundation garment that had seen better days.

The message was evidently received. When the next clothing drive was held in Springfield, the unfashionable items were notably absent.

Poor "Boo" New Poverty Program

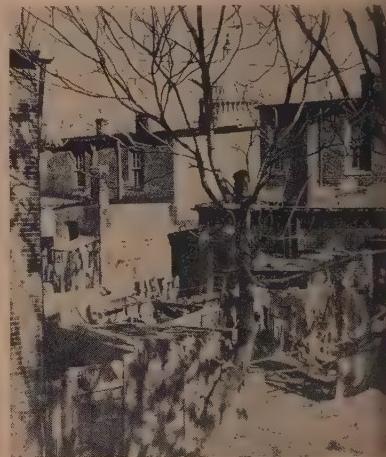
While some churchmen were on Capitol Hill urging a U.S. Senate committee to earmark \$12 million for a "renticare" project designed to subsidize housing for the nation's underprivileged, poor people in another part of Washington, D.C., were booing both Federal and church-related poverty programs.

The disturbance broke out at the second annual Citizens' Crusade Against Poverty, a combined effort of some 100 religious, labor, civic, and other organizations. Shouting that they were tired of resolutions and a lack of action, "pussyfooting" and the people who are "all smiling and juicy," a handful of delegates representing the poor claimed that the poor themselves did not have enough voice in the poverty programs.

Commenting on the unexpected turn of events, Dr. Robert W. Spike, professor of ministry at the University of Chicago Divinity School, told a group of church leaders a few days later, "We are now in

a grave situation, I believe, because of the aborting of the promise made in the Administration's antipoverty program. The health of the whole nation is dependent upon our achieving some real progress in this area rapidly."

• Episcopalians, according to reports from numerous dioceses, are becoming increasingly aware of the urgency of the welfare problem. For example, the Rev. Frederick G. Bannerot III will soon take over as director and program developer of the Wheeling, W.Va., area antipoverty programs.



• The 56 adult members of Trinity Episcopal Church in Elk River, Minn., have raised \$800,000 for a nursing home and apartment building for senior citizens. In Winston-Salem, N.C., four Episcopal churches have combined forces to provide in the downtown area a daily ministry and a 24-hour telephone counseling service for immediate relief in crisis situations and referrals to appropriate agencies.

• Another interesting Episcopal project is underway in Ivoryton, Conn., where the Incarnation Camp will inaugurate its first full-summer program for older adults. Five groups of 50 people over the age of 55 will spend two weeks at the Vacation Lodge for fees ranging from \$90 to nothing, according to ability to pay.

• North Dakota Episcopalians have established a new school for retarded children. The Anchorage School in Dickinson is governed by a board of three members of St. John's Church and three members from the Dickinson Association for Retarded Children, and is operated

y one laywoman with the help of volunteers from several denominations.

From Sunday Schools To World Revolution

During the past few weeks a number of church bodies have held important meetings with some noteworthy results. Leaders of The United Presbyterian Church, meeting in Atlantic City, N.J., decided to scrap Sunday morning church schools by 1968 and instead institute two weekday sessions for the young. They will couple this with a new intensified program for teachers and a more demanding curriculum for students.

The Methodist Council of Bishops, gathered in Louisville, Ky., heard a special committee call for major restructuring of their ministry which would, if adopted at the denomination's General Conference in 1968, reappraise the role, duties, ordination, and guidance of their clergymen.

Representatives of four Lutheran Churches, comprising 95 percent of all U.S. Lutherans, have met in New York City to set final plans for a new Lutheran Council in the United States of America. Scheduled to begin operation next fall, the cooperative agency will coordinate Christian service and theological study.

Delegates to the 106th General Assembly of the Southern Presbyterian Church in Montreal, N.C., debated the question of racial equality, and the Church of Jesus Christ of Latter Day Saints (Mormon) fought off a proposed endorsement of the John Birch Society in Salt Lake City and heard pleas for racial justice.

Plans for important church meetings in the future include the Fifth Assembly of the Lutheran World Federation in 1969 at Weimar, East Germany. This is the first time an international confessional group will meet in a Communist-bloc country.

Probably the largest evangelical transdenominational endeavor in history comes this fall when over 10,000 participants from 92 countries convene in Berlin, Germany, Oct. 26 to Nov. 4 for a World Congress on Evangelism.

Since many of this group are on the opposite end of the Christian spectrum from Roman Catholicism, observers will be watching their actions intently to see their reaction to Vatican Council II. Theme of the Congress will be "World Evangelism or World Revolution."

LATE VOCATIONS

An Anglican vicar has canceled an engagement to act as referee at a women's wrestling match because of a public outcry and a desire not to embarrass his bishop. The Rev. Reginald Clifford Thompson, vicar of Moulton Chapel, Lincolnshire, England, remarked sadly after his withdrawal, "I personally can see no harm in a women's wrestling match."

Less cautious was another of his countrymen. After 31 years as headmaster of a Church of England school, Geoffrey Birch has retired to become a bookie. "I can make



far more money," said Mr. Birch, who is 60 years old. "Being a bookie is something I've dreamed about for at least 15 years. I only wish I'd made the decision earlier."

CHURCH AND LABOR

At the height of the crippling New York subway strike, several clergymen called the local Protestant Council and asked what they could do to help alleviate the situation. They were told that about the only suggestion the Council could offer was to pray.

During the past few months all that has begun to change rapidly. Churchmen have started taking an active part in labor disputes, especially on behalf of the poorly organized working man when they thought his cause was just.

Dr. Eugene Carson Blake, general secretary-elect of the World Council of Churches, wired the U.S.

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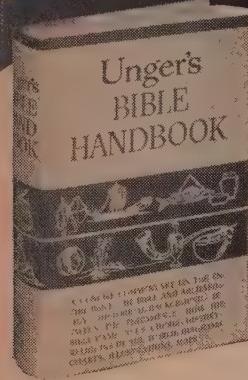
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WORLDSCENE

House of Representatives last month asking for "the broadest possible coverage of workers under the minimum wage law." Later, in an article written for *Christianity and Crisis*, Dr. Blake called for a specialized ministry to labor unions and stated that the Church must identify itself "much more radically with the interests of the poor, the losers, the outcasts, and the alienated" than it has in the past.

Some observers think that the change in attitude toward active participation in labor problems came with the recent California grape pickers' dispute. There many priests, ministers, and rabbis joined the pickets of the National Farm Workers Association in seeking recognition of the union and better wages for the grape pickers. Clergymen of many faiths again joined 70 of the strikers in a dramatic 300-mile, 25-day march (see photo) to Sacramento, the state



capital, to plead their cause with government officials. Such efforts were rewarded when both Schenley and Christian Brothers wineries agreed to accept the grape workers' association as a bargaining agent.

► Other developments on the church and labor front include the formation of the Clergy Committee for Uniform Labor Laws, with two Episcopal priests as cochairmen, the Rev. William Van Meter, executive secretary of Christian Social Relations of the Protestant Council of New York City, and the Rev. John H. Gill, director of the Holyrood Project, a youth and community services effort in Manhattan. Their aim: to see that employees of charitable, educational, and religious institutions have a right to collective bargaining.

► The Ohio Council of Churches' department of migrant ministry is completing plans for its summer program to aid tomato crop work-

ers. The Rev. W. D. Pendell, migrant ministry director, said that the "transient worker who helps the grower harvest his crops and provide jobs to thousands of Ohioans related to the food industry" deserves aid.

SIGNS OF PROGRESS

• From Los Angeles, Calif., comes word that Episcopalians have launched a many-pronged attack on the Watts problem area. Diocesan officials have been aiding an Operation Bootstrap program to train teen-agers for skilled jobs. At the last diocesan convention a resolution was adopted limiting diocesan business dealings to suppliers and contractors who provide adequate assurance that their employment practices afford equal opportunity to all races and ethnic groups.

• Since 1957, when Little Rock, Ark., was the scene of one of the first major tests of wills between the Federal Government and segregationist forces, Episcopal Bishop Robert Brown has been one of those attempting to heal the wounds, seek racial justice, and prevent future turmoil. This spring he presides as chairman over a newly formed Citizens Committee on Human Affairs, composed of 40 white and Negro leaders from the Little Rock area.

EXODUS '66

Episcopalians and other churchmen are currently busy renovating a 20-room hotel in Miami, Fla., to serve as headquarters for a new agency dedicated to serving the



The Rt. Rev. Leland Stark, Bishop of Newark, greets Cuban refugees.

streams of Cuban refugees who continue their exodus in 1966 from the island dictatorship. The inter-

denominational Christian Community Service Agency of Dade County will offer social, medical, and material aid to the refugees.

Since Dec. 1, 1965, the two flights a day, five times a week from Cuba, have brought more than 10,000 refugees to Miami. Of these, about 9 percent are professional men and an estimated 61 percent are students, housewives, and children. To date, authorities have managed to settle some 72 percent of the incoming Cubans in other parts of the U.S., and hope soon to raise that rate to 80 percent.

SAINT WHO?

The name of a 126-year-old Roman Catholic church in Raceland, La., has been changed from St. Mary Pamela to St. Mary's Nativity, after a studious member of the parish found there never was a St. Mary Pamela.

DIVORCE, N. Y. STYLE

For 179 years New Yorkers have had only one legal ground for divorce: adultery. This left many with the choice of renting a hotel room, a "partner," and a cameraman, or going to Mexico.

This year the state legislature in Albany began considering a bill to liberalize the outdated legislation by expanding the term "adultery" to include homosexuality and sodomy, and adding four other grounds for divorce: cruel and inhuman treatment; abandonment for two years; imprisonment for three consecutive years; and living apart for two years following either a separation agreement or a formal court decree of separation. Immediately the Roman Catholic hierarchy cried "no," then softened its stand to "maybe," and finally said, "Yes, but." The price for its support was several amendments.

The new law's passage was further supported when the Department of Christian Social Relations of the Episcopal Diocese of New York came out with a flat endorsement of the proposals. While remarking that the Episcopal Church views marriage as a lifelong union of husband and wife, the department stressed its belief that "en-

actment of the proposed New York State divorce statute would enhance general respect for the sanctity of marriage by eliminating the tendency to deceit and collusion fostered by the laws now in force."

Although the Roman Catholic hierarchy switched back to the opposition later, the new bill passed and became law late in April.

SCHOOL'S OUT, BUT NOT OVER

Although the students may be packing their bags and saying goodbye for the summer, school is never over at Episcopal seminaries and colleges. *El Seminario Episcopal del Caribe* in Carolina, Puerto Rico, for instance, will launch a five-week course of study in subjects of contemporary concern for Christians on June 20, for both clergy and lay persons.



- The University of the South at Sewanee, Tenn., will again hold a Summer Training School for laymen and their families, June 9-12. One week later, the Sewanee Summer Fine Arts Center will open for a five-week, noncredit, coeducational session.

- Two other seminaries will be busy preparing for next fall. Bexley Hall, divinity school of Kenyon College, Gambier, Ohio, is currently preparing for its new role as a separate institution. The Episcopal Theological Seminary of the Southwest in Austin, Texas, is looking forward to the support of a sixth diocese: Oklahoma. In 1965, the Dioceses of Arkansas, New Mexico and Southwest Texas, Northwest

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Edited by C. F. D. Moule,
Professor of Divinity,
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Texas, and West Texas joined with the Diocese of Texas in assuming joint and equal sponsorship of the theological school.

Mixed Marriage: More Reaction

Following Pope Paul VI's revising of the rules on mixed marriage between Roman Catholics and other Christians (see May issue), Anglican leaders were quick to call the changes disappointing. Those representing other Churches have tended to agree. Dr. W. A. Visser 't Hooft, retiring general secretary of the World Council of Churches, said that the alterations do not "come up to expectations . . ."

Britain's *Methodist Recorder* described the instructions as "a disappointing document; a grudging and minimal relaxation of arrogantly oppressive regulations." Dr. Oliver R. Harms of St. Louis, Mo., president of the Lutheran Church-Missouri Synod, was frank to say that, although some restrictions on interreligious marriages have been modified, "the basic objections to Protestants" still remain.

Churchmen Prepare For Difficult Meeting

U.S. churchmen have already begun preliminary conferences in preparation for a Christian summit meeting in Geneva, Switzerland, this July 12-26 on Church and Society.

More than three years in preparation, the gathering of leading Christians will be dealing with highly controversial issues. It is expected to be the most important meeting on social issues ever held under World Council of Churches' auspices.

The some 400 participants from six continents (three from the Episcopal Church in the U.S.) will include theologians and politicians, economists, lawyers, businessmen, trade union officials, psychologists, sociologists, social workers, and educators.

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temporary social, technical, economic, and political changes in the light of the Christian faith. This will also cover ways in which such developments call into question traditional ideas of Christian thought and discipleship, and create new possibilities for Christian obedience. The churchmen will discuss: (1) Economic Development, (2) the State in a Revolutionary Age, (3) New Patterns of International Cooperation, and (4) Man and Community in Changing Societies.

The first major international interchurch conference on social subjects in nearly 30 years, the conference comes at a time when Christians everywhere have begun to ponder the social and technological revolutions around them. For instance, one group of churchmen recently met to see if Christians could help sift the boon from the bugaboo in automation, which increasingly affects the lives of millions.

SAFETY SERMON

With an eye to the 50,000 deaths resulting from automobile accidents in the U.S. each year, Ohio Governor James A. Rhodes has called upon all clergymen and rabbis in his state to proclaim that "reckless driving is morally wrong. Helping to prevent accidents is morally right, and a blessing."



In seeking assistance from the clergymen, the Governor said: "The church, the synagogue, and the ministry can contribute greatly to the motor vehicle driver's sense of fairness and duty by applying religious and moral laws and principles to his conduct as a driver, thus reducing to a minimum the highway accident problems."

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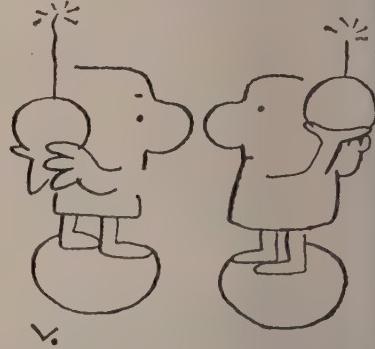
WORLDSCENE

BLAME ST. PAUL

Since St. Paul admonished women to keep silent in the churches, the battle between the sexes has sputtered down through the centuries. All indications are that a new chapter in the saga is being written within the Episcopal Church.

Although women may not yet be elected to the House of Deputies of the Episcopal Church in General Convention, they are taking a greater role in the liturgy. As an example, at the last meeting of the Church's Executive Council in Greenwich, Conn., Mrs. Donald Pierpont of Avon, Conn., and Mrs. William J. Howard of Washington, D.C., read the Epistle on consecutive mornings during celebrations of the Holy Communion.

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first reading at the 150th annual convention of the Episcopal Diocese of North Carolina. At last year's convention, the diocese lifted the ban on women vestrymen. The new action will have to pass a second reading at next year's convention. The Diocese of Virginia also took preliminary action to allow women to stand for election to vestries.

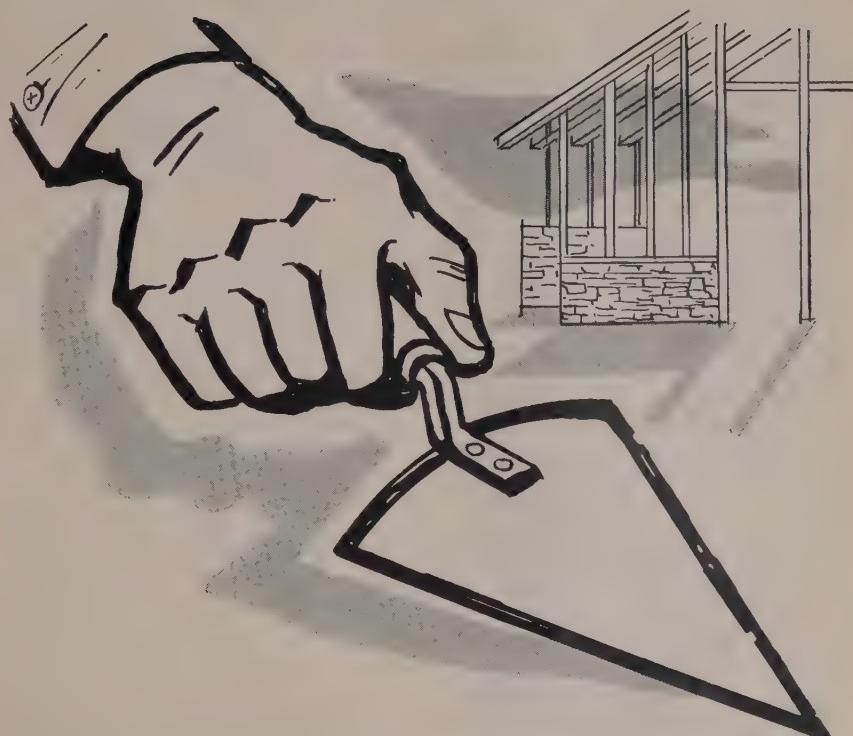
A third line of approach was found in the Diocese of West Texas, where the churchwomen, after a study showing wasted time in duplicated effort, simply disbanded at the diocesan level. The same thing happened in the Missionary district of Idaho, where a separate organization of Episcopal Churchmen was dissolved with the resolution that women in the future will participate in the life of the District coequals of men at every level.

The women of Idaho further showed that their new spirit of democracy works both ways. They elected Dean William B. Spofford, Jr., of St. Michael's Cathedral, Boise, as one of their delegates to the Triennial Meeting of Churchwomen in Seattle, Wash., next year.

One minor setback was suffered by the distaff side at Trinity Cathedral, Davenport, Iowa, where a meeting of Episcopal Churchwomen had gathered for morning prayer. Cathedral Dean William W. Swift was reading the second lesson appointed for the day—I Corinthians 14:25-40. All went well until the Dean reached verse 34 and read: "Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

At the conclusion of the service, Dean Swift hastily informed the 150 women in the congregation that the opinions expressed in the lesson were not necessarily those of the reader. "Blame St. Paul," he remarked wryly.

PICTURE CREDITS—Jo-Ann Price
Baehr: 56. John Mast: 63. Religious News Service: 45, 46, 48. The Reporter: 44, 47, 49, 52. Wide World: 51.



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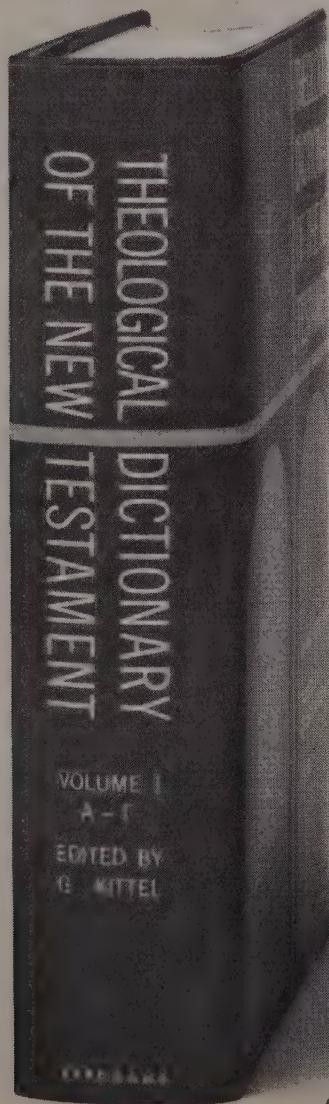
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The first twelve converts (the apostles) didn't find the truth of Christ by study. They met the truth in person, walking along a highway, by a tax booth, at a fishing boat. It was for them not a deduction, but an encounter; not a doctrine to be analyzed, but a person to be met. Today we are that person, and the nonbelieving world is waiting for the encounter.

—Quoted in a Long Island parish paper.



A modern glossary of church terms might include the following:

Church—A mortgage with an attached structure, usually in need of repair, physically too small and financially too large for the congregation.

Clergyman—The only man in the community who works to beat Hell.

Clergyman's wife—A financial wizard who can add up two and two and come up with enough to meet expenses.

Sermon—A Sunday morning discourse pertaining to everyone you know but yourself.

Collection plate—A piece of church property in which most of the congregation takes only a passing interest.

Pew—A wooden seat capable of getting harder with the passage of time.

—Robert W. Faid



St. Luke's Braillists, Waukegan, Illinois, and the Henry Knox Sherill Library of Executive Council in New York City maintain free lending libraries of Braille books, which persons of all faiths may borrow by mail for one-month periods.

A catalog of the books available, as well as other sources of books for the blind, may be obtained from St. Luke's Braillist Annunciation Chapter, Episcopal Guild for the Blind, 900 North Green Bay Road, Waukegan, Illinois 60085.

Included in the catalog are popular books such as *O Ye Jigs and Juleps* and *The Wind in the Willows*, and C. S. Lewis' books for adults and children, as well as The Church's Teaching Series and many meditative works. All books, including children's literature, are in Grade 2 Braille.



The Episcopal Church in the United States and other Churches of the Western nations support hundreds of medical missionaries in Asia, Africa, the Middle East and Latin America. These men and women work today through 1,287 hospitals, five medical schools, and more than 300 schools of nursing.



The rector was talking with a parishioner at the end of a mid-week children's Lenten service. "The really difficult part of preparation for the services is to find really good, appropriate stories to tell the children."

Ten-year-old Tommy, waiting with his mother, interrupted: "Why don't you look in the Bible? It's loaded."



"The Church is a gabby institution. It is given to talk as are few organizations outside the U.S. Congress. But the talk comes almost completely from one direction. It is all pew-ward. The pulpit speaks. The pew listens—or, at least, is silent." So says Lewis B. Smedes, an editor of *The Reformed Journal*. He continues:

"Paul said that women should keep their mouths closed in church. We go him one sex better.

"Can there never be a moment when the preacher says, 'And you,

"what do you think?"

One possible answer comes from the Kentucky diocesan paper. The Rev. Ron Whittall, rector of St. John's, Louisville, gives a fifteen-minute sermon and then goes into the congregation for a fifteen-minute discussion period. He has discovered that the pew does have something to say.

Mr. Smedes also suggests that mons might be printed a week advance. So far we haven't heard anyone tackling that.



"Christ does not really teach one ything, but by being brought to His presence one becomes mething. And everybody is pre-stined to His presence. Once at ast in his life, each man walks ith Christ to Emmaus."

—Oscar Wilde



The morning service had just ended as I reached the door of my Sunday school classroom. Because I thought I was early, I was surprised to see a small boy, whom did not recognize, hovering near the door.

"It's locked," he offered disconsolately as I tried the doorknob. I reached for my keys. Immediately the downcast face brightened. "You're the teacher!" he announced with both surprise and pleasure.

"What makes you think that?" asked, amused at his reaction—and a little pleased, too, to think that a Sunday school teacher should be regarded with such obvious delight.

He hesitated not a minute, but said, softly and with respect, "You ave the key."

I was promptly humbled as well as overwhelmed by the magnitude of that simple statement. Since that morning I have spent many moments pondering the implication in that boy's answer—the responsibility involved merely by having "the ey."

It started me thinking of the

needs, the longings, the pleadings, the hopes of all boys and girls who are patiently waiting at the door for someone with a key.

—Dale E. Avery



From Vestryman Millard West of St. Alban's parish, Washington, D.C., we have a new definition of MRI: "MRI means giving and receiving graciously with More Responsible Involvement."



Have you suddenly realized that a former Sunday school pupil, a favorite acolyte, or the boy next door is no longer in his accustomed haunts? How many of the young men in your parish are serving in the armed forces?

Bishop Richard S. Emrich of Michigan has this reminder: "If a man is far away and lonely, a letter from home has an importance that is hard for us comfortable ones to grasp." He suggests that parish bulletins and diocesan papers might also be sent along.



Clergymen may obtain packets which include an Armed Forces Prayer Book, an Episcopal Church Service Cross with an explanation of its meaning, and an Episcopal identification card to be sent to servicemen. These packets are available through diocesan armed forces chairmen at no cost.

"The Serviceman at Prayer" is another possibility. This pocket-sized booklet contains prayers written by Lawrence P. Fitzgerald, a World War II chaplain and editor of *The Link*, the serviceman's magazine. It is available from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203. Costs are \$1 per copy or \$10 per dozen.

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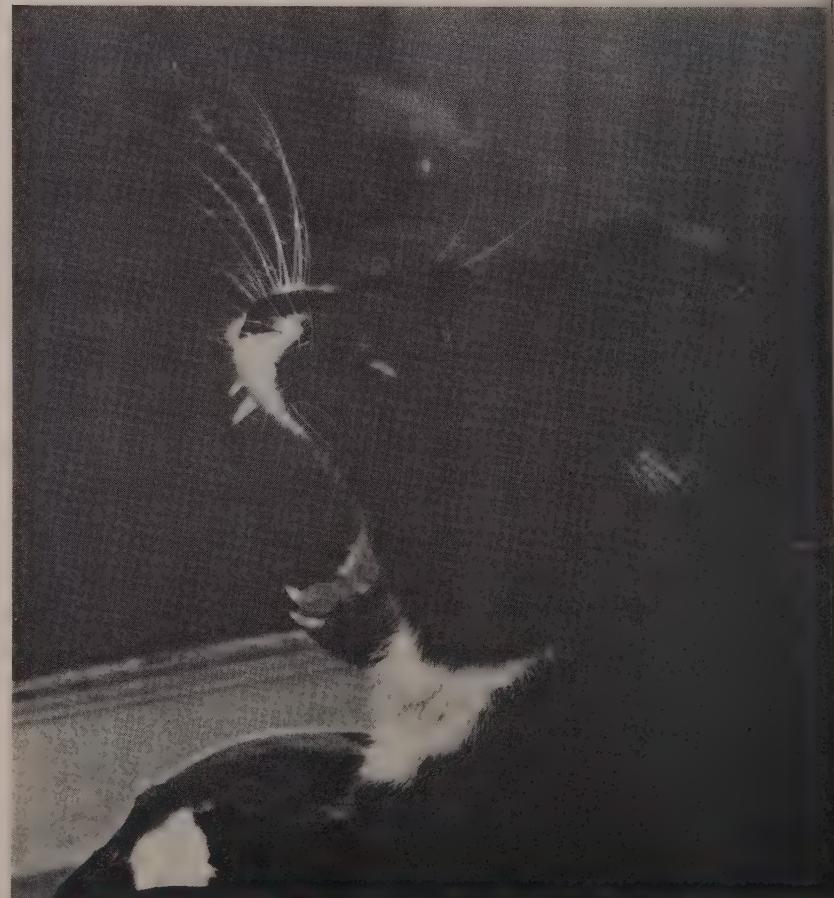
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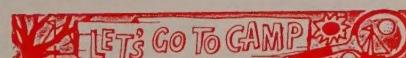
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5 Trinity Sunday

11 St. Barnabas the Apostle

12 First Sunday after Trinity

16-20 Meeting, General Division of Women's Work, Seabury House, Greenwich, Connecticut

19 Second Sunday After Trinity

21-23 Meeting, Executive Council of the Protestant Episcopal Church, Seabury House, Greenwich, Connecticut

24 St. John Baptist

26 Third Sunday after Trinity

26— Summer School of Alcohol July 15 Studies, Twenty-fourth annual session, at Rutgers University, New Brunswick, New Jersey

29 St. Peter the Apostle

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Radio and Television

"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator.

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.

Calendar of prayer

JUNE

- 1** **The Church of South India:** Arnold H. Legg, Moderator. (For more men to serve in the Church of South India and thereby help bring her into full communion with the rest of the Anglican Communion.)
- 2** **Karachi, West Pakistan:** Chandu Ray, Bishop. (For the theological training center, Hyderabad; Pakistan Bible Correspondence School; the hospitals, including new Caravan mobile Hospital; the schools; adult education.)
- 3** **Keewatin, Canada:** Harry E. Hives, Bishop. (For the ministry by air; a growing responsibility to the scattered northern Indian communities.)
- 4** **Kentucky, U.S.A.:** Charles G. Marmion, Bishop. (For those reviving St. George's, in a changing area of Louisville; the new training program for deacons; the chaplaincy to the University of Louisville; awakening to MRI.)
- 5** **Kiangsu, China:** Ke-chung Mao, Bishop. (For the wise, courageous witness of Christians in China; the ministry to Chinese sailors and their families.)
- 6** **Killaloe, Kilfenora, Clonfert, and Kilmacduagh, Ireland:** Henry A. Stanistreet, Bishop. (For the ordinands; a witness to those from other lands who work at Shannon Free Airport Industrial Area; teachers and students at the church schools and Gurteen Agricultural College.)
- 7** **Kilmore and Elphin and Ardagh, Ireland:** Edward F. B. Moore, Bishop. (For increased vision of mission; the schools.)
- 8** **Kimberley and Kuruman, South Africa:** Clarence E. Crowther, Bishop. (For the Bishop, Dean, and Archdeacons; means to train an increasing number of vocations to the ministry; group ministry in Kimberley; the mission to teach stewardship and the need for greater self-support.)
- 9** **Kobe, Japan:** Michael H. Yashiro, Presiding Bishop. (For Anglican work in medicine and education; the sustaining of Japanese Christians in their unselfish witness; the finding of answers in the Gospel to the earnest questions of Japan's young people.)
- 10** **Kootenay, Canada:** Edward W. Scott, Bishop. (For Bishop Scott; restored health for Bishop W. R. Coleman; the diocese's task of self-discovery; the Sorrento Lay Training Center; the ministry to temporary communities at three hydro dams.)
- 11** **Kuching, Borneo (Sarawak):** David H. N. Allenby, S.S.A., Bishop. (For the development of much needed schools.)
- 12** **Kurunagala, Ceylon:** Cyril L. Wickremesinghe, Bishop. (For the technical and agricultural project; a missionary agriculturist; farm expansion.)
- 13** **Kwei-Hsiang (Kwangsi-Hunan), China:** Addison C. S. Hsu, Bishop. (For men and women prepared to meet Chinese Christians in mature exchange when China is again open.)
- 14** **Kyoto, Japan:** Matthew Y. Mori, Bishop. (For the mission in Kyoto; Bishop William's Theological School, for clergy and lay training; St. Agnes' Girls' School and College; St. Andrew's Center; the industrial mission.)
- 15** **Kyushu, Japan:** Paul J. Machijima, Bishop. (For means and men to meet the challenges and needs of all classes of society; staff and patients at the leprosarium near Kumamoto.)
- 16** **Lahore, West Pakistan:** Laurence H. Woolmer, Bishop (For reconciliation and peace between India and Pakistan; the Christian community living in these difficult days; wise and courageous clergy; the Christian schools and colleges; the refugees from Kashmir and the Punjab.)
- 17** **Lebombo, Portuguese East Africa:** Stanley C. Pickard Bishop. (For the hospitals; the schools; the teachers' training college; the diocesan farm and training center; the building program.)
- 18** **Leicester, England:** Ronald R. Williams, Bishop; James L. C. Horstead, Assistant Bishop. (For the outreach to new housing areas; better deployment of clergy; University and Training College chaplains; church school projects.)
- 19** **Lexington, U.S.A.:** William R. Moody, Bishop. (For deliverance from the dangers of wealth and poverty; work in mountain areas; the seminary; college work; Margaret Hall School for girls, Versailles.)
- 20** **Liberia, West Africa:** Dillard H. Brown, Jr., Bishop. (For the schools, especially Cuttington College and Divinity School, Suacoco; the leper colonies; closer ties with the Church of the Province of West Africa.)
- 21** **Lichfield, England:** Arthur S. Reeve, Bishop; William A. Parker (Shrewsbury) and Richard G. Clitherow (Stafford) Suffragans. (For four new schools; a ministry to new populations in overspill areas; clergy in isolated parishes.)
- 22** **Limerick, Ardfert, and Aghade, Ireland:** Robert W. Jackson, Bishop. (For guidance as the people of this diocese deal with changing conditions; work among tourists.)
- 23** **Lincoln, England:** Kenneth Riches, Bishop; Ross S. Hook (Grantham), Suffragan; Anthony Otter and Kenneth Healy, Assistant Bishops. (For the Church's adjustment to new population patterns; group ministry experiments; five industrial chaplains; unity between the Church of England and the Methodists.)
- 24** **Liverpool, England:** Bishop, Vacant; Laurence A. Brown (Warrington), Suffragan. (For needed help to minister in large cities and ports; the Missionary Societies; growing stewardship in all English dioceses.)
- 25** **Llandaff, Wales:** William G. H. Simon, Bishop; Thomas M. Hughes, Assistant Bishop. (For clergy and churches for new housing areas; sufficient Welsh-speaking clergy; the ministry to industrial workers; the schools; the Theological College.)
- 26** **London, England:** Robert W. Stopford, Bishop; Ronald C. O. Goodchild (Kensington), Francis E. Lunt (Stepney), Graham D. Leonard (Willesden), and Roderic N. Coote (Fulham—including Northern and Central Europe), Suffragans; Frederick W. T. Craske, Nathaniel W. N. Davis, and Richard A. Reeves, Assistant Bishops. (For the ministry to commuters; reorganization of work in East London and other crowded areas; University of London and other college chaplaincies; the new Diocesan Council for Mission.)
- 27** **Long Island, U.S.A.:** Jonathan G. Sherman, Bishop-elect; Charles W. MacLean, Suffragan. (For grace to deal with population increase; a stronger missionary witness; greater stewardship; the religious orders in the diocese; the School of Theology; the schools and institutions.)
- 28** **Los Angeles, U.S.A.:** Francis E. I. Bloy, Bishop; Robert C. Rusack, Suffragan. (For provision for an unprecedented influx of people; those studying for Holy Orders; awareness of the needs of the Church's mission; the diocese's Ministry of Healing Program.)
- 29** **Louisiana, U.S.A.:** Girault M. Jones, Bishop; Iveson B. Noland, Coadjutor. (For a deeper bond between clergy and people at a time when racial tension threatens normal relationships; the Church's reconciling and healing mission; continuing concern for Caribbean projects; two Japanese priests, Diocese of Tohoku, supported by the diocese.)
- 30** **Lucknow, India:** Joseph Amritanand, Bishop. (For city evangelism; centers for reading, inquiry, and discussion; efforts to help those in new industrial areas adapt traditional religion to modern life.)

A HINGE FOR THE DAY



WHAT A sunrise! It is like the inside of an oyster shell, with early colors in all directions. In a few minutes the sun will break over the horizon; but right now it is that half hour of pause that comes at dawn, with a later twin at dusk—the times Hindus call “the hinges of the day.” Both water and sky are absolutely still.

Everything says quietly, with one voice, “Peace be to you.” And for once I can accept that peace, in peace. Everything says, “The kingdom of heaven is at hand.” And it seems as if I could reach out and touch it.

I feel as if I had been looking for peace far off, and it is near; as if had been looking for the kingdom in the future, and it is now. And I am quiet.

But the whole trend of thought nowadays is that these feelings are mere escapism. We are supposed to be where the action is—not sitting quietly looking at something beautiful. The mystics used to describe the journey of the soul to God as the Flight of the Alone to the Alone. But the answer to that now is, “The soul has no right to appear alone before God.” We are all in it together, and no one is privileged to pull out and seek his

own salvation—in fact, no one can, because salvation doesn’t come that way.

And that’s true; I’m a child of my time, and I agree. But then what am I to do with this quiet moment in which I sit? Is it a delusion?

No—I am sure it is not. At this moment I know that what Simone Weil says is true: “*Le regard est ce qui sauve*”—One of the principal truths of Christianity, a truth that goes almost unrecognized today, is that looking is what saves us.”

Looking, only looking. As the Hebrews looked at the bronze serpent Moses made, and were saved from the poison of the wilderness vipers that bit them. As we are to look at the Son of Man lifted up, and be saved from the self-destruction that seems to be built into human nature. As I am looking here, now, at this landscape that says, “Peace be to you,” and saves me from being swept away by the turmoil in me and in the world.

Looking can save me from. Now the question is, what does it save me for? This moment itself seems to hold its breath, waiting for an answer.

And now, for the first time, there is motion in the landscape. A couple of fishing boats are coming home across the bay. A mirage effect in the water’s stillness sets them above it, as if they were riding on air.

I am standing in the kind of moment when a Man walking along the shore might call out, “Follow me”—and I would be able to follow. Or when a voice might say quietly from beside a driftwood beach-fire with fish frying on it, “Feed my sheep,” and I would be able to hear His word and do it.

The kingdom of heaven is at hand—what does that mean? What is at hand? Something to look at? Or something to do?

And now the first sunlight strikes across the bay, from behind my back. A wind begins, and the water ruffles up slightly in a hint of the whitecaps to come by midmorning. Herons fly south, and a pelican flapping along behind them checks in midflight and dives for a fish. A mockingbird begins its morning concert, and voices rise in the house nearby.

The day swings open on its morning hinge; I know that there is no either/or—it is all one, the looking and the doing, the peace and the work, all part of the one, same day.

KNOW YOUR DIOCESE

A charter given by King Charles II in 1665 effectively founded the Episcopal Church in South Carolina. Under the charter, the Lords Proprietors of Carolina were admonished to "cause them [new churches] to be dedicated and consecrated according to the ecclesiastical laws of our Kingdom of England."

As the colony became settled and prospered, the Church of England was considered "established"—yet the Proprietors made provision that "no dissenter from the Established Church shall be in any way molested for any difference of opinion. . . ."

During the eighteenth century the Society for the Propagation of the Gospel, London, sent fifty-four missionaries to aid the growth of the Church in South Carolina. The Society also established a school at Charles Town.

Out of the general chaos and disestablishment following the Revolutionary War, a leader for the times appeared in the person of Robert Smith, who later became the first Bishop of South Carolina. He led the Church through a troubled period of burned churches and confusion and also established the excellent academy which was to become the College of Charleston.

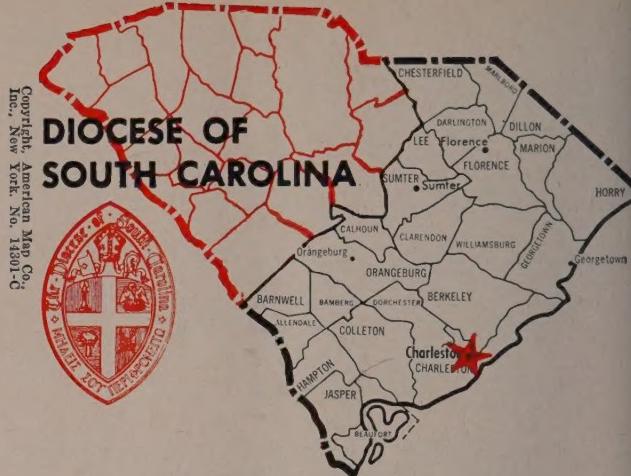
The Church produced another man equal to great needs in the time after the Civil War. The Rev. A. Toomer Porter raised funds in the North to sustain church work and to establish a school. Porter Academy, founded in 1867, now the Porter-Gaud School, is administered by the diocese under a board of trustees of which the Rt. Rev. Gray Temple is chairman.

The Diocese of South Carolina has a broad commitment to good education. It contributes to, or maintains, several schools and colleges. The diocese also provides two summer camps at Pawley's Island and at Seabrook Beach.

St. John's Mission Center in Charleston, which ministers to the needs of Negroes in a slum area, is a diocesan undertaking. The Mission's effective work with street gangs has been praised by the police.

Three years ago the diocese recruited a staff of Negro and white diocesan lay readers. After a year's study at the newly designated Cathedral of St. Luke and St. Paul in Charleston, the lay readers now serve in all diocesan mission stations.

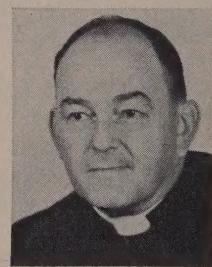
Two institutions jointly sponsored by the Dioceses of South Carolina and Upper South Carolina are in a process of modernization. The Church Home for Children in York is being converted from a solely custodial institution to one of rehabilitation of the child in his home environment where possible and in foster homes or with adopting parents when indicated. In the future Social Security and Medicare funds will be supplemented by church subsidies to main-



tain in their own communities the present residents of the Church Home for Women in Charleston.

During 1966 the diocese is directing special efforts toward MRI, nonquota voluntary giving, establishing a clergy salary minimum, and centralizing of finances.

Today the Diocese of South Carolina has seventy-three parishes and organized missions with sixty-six clergymen and 126 lay readers ministering to 21,501 baptized persons (15,144 communicants).



The Rt. Rev. Gray Temple, Bishop of South Carolina, was born in Lewiston, Maine, on March 13, 1914, the son of the Rev. Charles H. and Eleanor (Gray) Temple. He attended high school in Warren, Rhode Island, and was graduated from Brown University in 1935 with an A.B. degree and from the Protestant Episcopal Theological Seminary in Virginia in 1938 with a B.D. degree. In 1961 he

was awarded the D.D. degree by his seminary and by the University of the South.

Bishop Temple was ordained deacon by Bishop James De Wolf Perry of Rhode Island in May, 1938, and priest by Bishop Edwin Anderson Penick of North Carolina in June, 1939.

Bishop Temple served as curate at Calvary Church and at the Edgecombe County missions in Tarboro, North Carolina, from 1938 to 1940. He has also served as rector of Truro Church, Fairfax, Virginia; the Church of the Good Shepherd, Rocky Mount, North Carolina; St. Peter's, Charlotte, North Carolina; and Trinity Church, Columbia, South Carolina. On January 11, 1961, he was consecrated to be the eleventh Bishop of South Carolina.

While in the Diocese of North Carolina, Bishop Temple was a member of the diocese's Executive Council, the Standing Committee, and the Examining Chaplains. In the Diocese of Upper South Carolina, he served on the diocese's Executive Council, the Standing Committee, and Examining Chaplains. Bishop Temple was a deputy to four General Conventions before becoming a member of the House of Bishops. He has also served on the Board of Trustees of the Virginia Seminary and on the Executive Committee of that seminary's Alumni Association.

Bishop Temple and the former Maria Drane were married on January 29, 1940. They have three sons; the eldest is a student at the Virginia Seminary.